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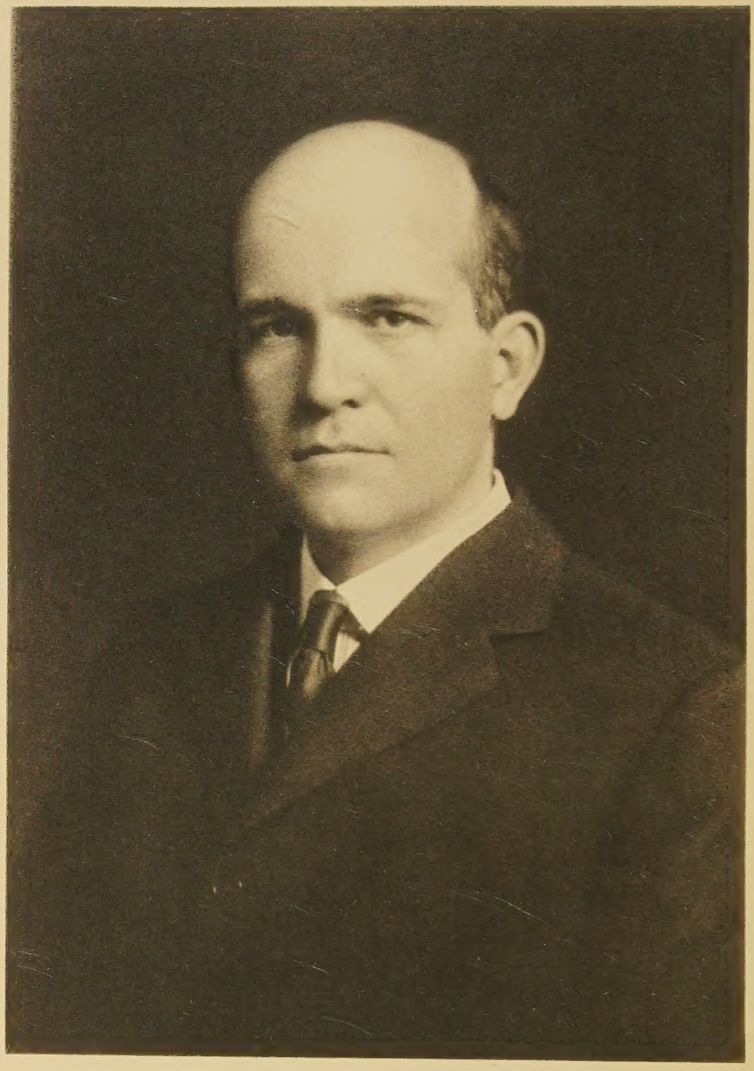

Henry B. Wright

LIFE OF HENRY B. WRIGHT

BY

GEORGE STEWART, JR.

Foreword by

JOHN R. MOTT

ASSOCIATION PRESS

NEW YORK: 347 MADISON AVENUE

1925

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The Young Men's Christian Associations

Printed in the United States of America by
J. J. LITTLE AND IVES COMPANY, NEW YORK

To
JOSEPHINE L. H. WRIGHT

The Library

FOREWORD

BIOGRAPHY, of all forms of writing, has exerted the most highly multiplying influence. Recent years have witnessed the production of more biographical works than possibly any preceding period. Unfortunately, a majority of them are poorly done and lack any vital message. In the Life of Henry Wright, of Yale, we have brought before us a personality who with kindling power touched, comprehended, and profoundly influenced life at many points.

What contribution does the life of this man of reality make to the men of our day? With naturalness, attractiveness, and persuasiveness he illustrates the possibilities of the life of a layman dominated by unselfish ambition. Attention is fixed on those attitudes of mind and will, those mental and spiritual processes and practices, and those vitalizing and dynamic truths which underlie strong character, reasonable faith, and largest influence for good. We see religion actually related to life—to college life, to family life, to the problems of intellectual life, to the demands of professional, social, and national life. Henry Wright embodied his religion. We are taken into the laboratory of religious experience and observe a man with intellectual thoroughness and honesty formulating, accepting, and then with real heroism applying unerring guiding principles to his own life and relationships. Happily we live in a day when men are summoned to consider Jesus' way of life, and when they have come in greater numbers than ever to realize the tremendous implications of the Christian Gospel. In this dynamic biography we trace the career of a man who resolutely, consistently, and sacrificially made the touchstone of his life and the controlling factor in every choice or decision, What is the mind of Christ? What is the will of God. To him these two questions were synonymous.

The most fascinating thing about Henry Wright—revealed on almost every page of this record—was his marvelous capacity for friendship. Whether in school or college, whether in the old home village of Oakham or in the industrial centers, whether among undergraduates and professors or among soldiers and officers in training camps, whether in circles of intimate acquaintances or among strangers at home or abroad, he was constantly throwing down strands of friendliness between his own and other hearts. We think of no man who excelled him in this vital respect. To use his own phrase, he became in truth "an expert in friendship."

His friendships were built around the deepest things of life. This explains why and how he became one of the wisest and most fruitful evangelists of his generation. Wherever he happened to be, young men and boys sought him out for private interviews. The places where he held converse with them became veritable confessionals. The many Bible classes and discussion groups which he led at Yale and in other colleges, at institutes and conferences, among village boys or among industrial workers in factory towns, or in war days in the camps, constituted most instructive examples of group evangelism. It is not too much to say that he did as much as any man of our day to evolve a true science of winning men to the Christian life. In a letter he wrote me several years ago he said, "There is nothing in the work for men and boys without evangelism tied up to it and decision for Christ as its objective." To a remarkable degree he became to the youth of his day what Henry Drummond was to an earlier generation.

We are told in these pages that Henry Wright was largely influenced by John Todd's "*Student's Manual*," a book now out of print, but one which was a formative factor in the lives of many men. We venture to express the belief that this biography in the hands of students and school boys of today will exert even greater quickening power inasmuch as it speaks by example as well as by precept. Moreover, it has a much

needed message for teachers in universities, colleges, and schools—that profession of all professions most productive in point of influence. Is it not true that with all too many professors and teachers the chief concern is that of developing subjects rather than developing men? With Henry Wright it was a passion, exhibited both in his own life and example as a teacher and in his constant advocacy, to raise up men of Christian aim and activity as teachers. No Young Men's Christian Association worker, no Bible-class teacher, and no other religious worker, whether layman or clergyman, who desires to do a truly creative work and to exert an influence which will never die, can afford to miss the spell of this transparent and communicative life.

The author, George Stewart, has done his work well. With rare penetration and comprehending sympathy—possessed only by one who intimately knew and deeply loved—he has brought before us not simply a faithful portrait but a living, working, triumphant, contagious personality.

John R. Mott.

New York, N. Y.
August 1, 1925.

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ACKNOWLEDGMENT

The portrayal of personality and character is one of the most difficult forms of writing. In biography the writer seeks to interpret the elusive qualities and to discover sources of power. In this he is hampered by his own experience and his own knowledge. This volume owes more to the generous help of Professor Wright's family and friends than it does to the author. It is the work of many hearts and hands. I am indebted especially to Miss Alice Wright and Mrs. Josephine L. H. Wright, the sister and the wife of Professor Wright, for reading the manuscript and devoting long periods of time to improving the text. Their names should appear on the title page. Dean Charles R. Brown, Professor Benjamin Wisner Bacon, Dr. John R. Mott, Professor Douglas Clyde MacIntosh, Professor Kenneth Scott Latourette, Rev. and Mrs. Raymond B. Culver and Ernest L. Hayward have read the text and have given invaluable suggestions. It is submitted to the public and to the friends of Henry Wright as a memorial of his undying love and devotion, a faulty human effort to set forth the radiance and the power of an endless life.

G. S., Jr.

LIFE OF HENRY B. WRIGHT

CHAPTER I

THE MAN WE KNEW

If, in the paths of the world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing—to us thou wast still
Cheerful, and helpful, and firm!
Therefore to thee it was given
Many to save with thyself;
And, at the end of thy day,
O, faithful shepherd! to come
Bringing thy sheep in thy hand.

—MATTHEW ARNOLD.

HENRY WRIGHT was, by appointment of the Yale Corporation, in succession a tutor in Greek and Latin, an assistant professor of Ancient History, and a professor of Christian Methods in Yale University. Not in these aspects, however, would I introduce him, but rather as one who for twenty-four years was the strongest influence for Christian living of any man of his day among the undergraduates of Yale.

His influence for good was due first to the fact that he was a man of complete consecration. Every man who knew him, from the president of the university to the last janitor and policeman, knew that he was a man of a prior allegiance. D. L. Moody's biographer tells us that on the occasion when the great evangelist heard the words, "The world has yet to see what God will do with and for and through and in and

by the man who is fully and wholly consecrated to Him," he thought to himself, "He said *a man.* He did not say a great man, nor a learned man, nor a rich man, nor a wise man, nor an eloquent man, nor a smart man. I am a man and it lies within the man himself whether he will or will not make that entire and full consecration. I will try my utmost to be that man." That Henry Wright had in like manner consecrated himself completely to work for Christ was plain to all who came in touch with him. And in addition to this he had the genius of making religion attractive, and clean living more desirable than audacity and indiscretion.

Not only students but men from all ranks of life realized that here was a man who could be trusted to understand and help in trouble and perplexity. They came to him with their problems and made him their father confessor—farmers, scientists, ex-convicts, soldiers, students, college janitors, business men. No demands were made before he gave his friendship. "You know Jesus took twelve men without college training," he wrote to a friend, "and taught them, and they went out and made a new world." Men, rough-hewn, were his chief interest, with their marks and scars upon them. Among his friends were men with blisters and paint upon their hands, and black finger-nails smashed by hammers. His mail was always heavy with letters asking his advice in real or imagined dilemmas. Answering such letters and meeting men for personal talks took large amounts of time and effort, but to do this was his chief joy. His short, unstilted letters glowing with friendliness and spiritual fire found their way to the remotest corners of the earth. A few months before his death he issued from his study after two hours' steady writing with a bundle of letters in his hand, remarking, "I have seventeen of them here." Any man at Yale was welcome to his office or to his house and could be sure of a quiet interview. Almost literally he employed the phrase, "Every man who knocks at my door is sent of God." He often remarked, "Man's interruptions are God's opportunities."

One of the secrets of his power over the hearts of men was his willingness to share his experience and ideas. "How was it that men came to know of the temptation of Jesus?" he asked a group. "Because He told them. He shared His life with them." Bible and discussion classes were made vivid and interesting because they were illustrated with stories of his own experience when face to face with acute problems. In these quiet hours he often told the men at New Haven or in the Army of his defeats and triumphs, of answers to prayer, of unfulfilled hopes. He revealed his life like an open book, with a total absence of self-consciousness, not as showing his own treasured possessions, but as if he were wholly detached from his words, his deeds, himself. This gift of self-revelation had something of the frankness of a love letter and was a constant source of power. It broke down all walls of division and created that atmosphere of genuine understanding in which alone men can reveal the secrets of their hearts.

Men loved him because he gave to them abundantly of all he had to give—time, thought, affection, money, and sometimes personal care. The unselfishness with which he and his wife gave up their quarters to students who were ill, paid debts of friends in need, and contributed sacrificially to many Christian enterprises was an illuminating example to many who had less ample ideas of generosity. The number of colored and foreign students who counted them as friends revealed the breadth of their interests and affection. The steadfastness with which Henry Wright continued to pour out his devotion on apparently unresponsive men ran true to the description of love in Holy Writ—it suffered long and was kind, it was not easily provoked, it hoped all things. The sheer creative power of his affection produced the likeness of its hope in other human hearts. A veteran newspaper man said of him:

> We shall never know his like again—he walked among us and was in the flesh. Hero worship, which I resent, should have little place in religious work; we should love and honor and

thank God for true leaders, as the anti-slavery group did for Garrison and Phillips, but our homage should be almost unspoken, felt rather than expressed; living is too serious a business for earnest men to stop to cheer poor mortals. But you cannot make too clear that Henry was the nearest to Jesus that our generation has known.

He believed that a complete surrender and an unquestioning obedience to the will of God was the only source of real power in a man's life and the only way in which his heart could find satisfaction and peace. He believed this so absolutely that it was the underlying message in all his Bible-study courses, in all his public addresses, in all his personal interviews. He was constantly presenting the claims of Christ to men, for he was a born evangelist, but his method was so kindly and his solicitous affection for the man with whom he was working so apparent, that all were touched and none could take offense, even if they could not accept his teachings.

When men came to him with problems to be solved, he would listen thoughtfully, his dark eyes filled with dignified concern, quickly lighting up with sympathy when the narration of events became difficult or embarrassing for his visitors. He suffered and groped with his friends for solutions to their difficulties, but he was as eager before a vexed moral tangle as the scientist in unraveling one of the mysteries of nature. Once when he was cleaning up a pile of rubbish in closing up his Oakham house at the end of the summer, he exclaimed, "I love to clean up situations. There is great satisfaction in bringing cleanness out of a mess." At another time he wrote to a friend who was in trouble, "Every man loves a scrap. I love to give the devil a solar plexus blow."

His solution for most problems was not an easy one. Once he quoted Henry Ward Beecher to a graduate student troubled about the amount of work necessary to clean up a certain situation:

> Religion means work. Religion means work in a dirty world. Religion means peril; blows given, but blows taken as well. Re-

ligion means transformation. The world is to be cleaned by somebody, and you are not called of God if you are ashamed to scour and scrub.

One ethical principle which stood out in his teachings and in his work of evangelism was that restitution should be made for past wrongs as far as that was humanly possible. He pointed out that if wrong-doing had been against an individual, recompense should be made to the sufferer individually; if an offense had been committed against several persons collectively, an appropriate restitution should be made to the group. The necessity of acting upon such teaching regarding sin, retribution, and reconciliation caused some to turn away, but those who understood the nature of moral law and the importance of finality in dealing with transgression never ceased to thank him. Honesty was the condition precedent in his code for greater spiritual power. At Yale and in the Army and in the dozens of student conferences that he attended, there were many men under his teaching who restored that which had been taken dishonestly, and experienced spiritual renewal. Diplomas were returned, lies were rectified, money was paid to its rightful owners. No Puritan in old New England was more uncompromising in the face of injustice or moral turpitude. But the iron discipline of his nature was tempered by rich, abundant, understanding love. Men were arrested by his rugged honesty, and bound to him by his overflowing compassion.

Such was the friend we knew. In the pages which follow an attempt is made to paint a portrait of a very human saint, and to let that picture make its own appeal.

CHAPTER II

EARLY LIFE

> We are all nobly born; fortunate those who know it; blessed those who remember.
>
> —Robert Louis Stevenson

IT takes more than one generation to make a consummate individual, and the life that leaps upon the world like a cataract is often fed from some remote and lonely tarn of which the world never hears the name." Thus spoke George Adam Smith of one of the great souls of a generation just passed. The mind and heart of Henry Wright came from no lonely tarn but did reveal the abundant stream of New England moral earnestness which was their source. It would have been strange if his immediate forbears, disciplined teachers and scholars, had not communicated to him a tradition of accuracy in scholarship coupled with ideals of personal sacrifice and dedication to the public service. From his parents he received rich gifts of ability, character, and spiritual vision. Henry Parks Wright, his father, was a well-known educator, for twenty-five years Dean of Yale College; his mother, Martha Elizabeth Burt, a woman of unusual intellect and lovable character, had received a sound classical training in a day when such an education for women was almost unknown.

At the time of Henry's birth, on January 29, 1877, his father was a professor of Latin at Yale. Professor Wright was a graduate of that institution, having taken his degree in 1868 with a rank in scholarship so high that it established a record which remained unbroken for twenty-five years. He was the first Dean of Yale College, the position being created by President Porter in 1884, and held that office till, in 1909, he had reached the age at which, by act of the Corporation,

all officers of the University are retired. As Dean of Yale, Professor Wright had a high reputation as an administrator, and he was respected and beloved by the students themselves. He was a keen judge of character. Students found difficulty in lying to him, so impressed were they by his reputation for an almost omniscient insight. In the judgments which he passed on young men's problems he often recognized the stern necessity of regeneration by pain, for he had a deep understanding of human weakness, but he combined in a rare manner the qualities of justice and mercy. A student was asked once, "How is it that you are all so fond of the Dean, when he is such a strict disciplinarian?" and the answer was given, "We know we deserve whatever he gives us."

The household in which Henry Burt Wright grew to manhood represented Puritanism at its best. The Christian religion and its teachings in regard to conduct were the foundations on which life was built. Daily private devotions were never omitted, nor grace at table, nor the church services on Sunday at Battell Chapel. Cultural pursuits were encouraged, but no work was done on the Sabbath Day. In summer vacation the Dean often taught Sunday school and he took part regularly in the prayer meetings in the little church in Oakham. When his children were small, he was accustomed to open the big family Bible on Sundays and read the Old Testament stories. Mrs. Wright made a practice of instructing them in the Bible from both the Old and the New Testament. Quiet conversations with the younger members of the family upon conduct prepared them for what they were to meet in mature life. Henry and his brother Alfred at the proper time were informed about a young man's temptations and how to meet them. Old-fashioned virtues of obedience, honesty, and respect for authority were emphasized. Punishment was meted out in due proportion, but the children were never left with a feeling of resentment, "but cleansed and regenerated," as one of them since remarked. Neither the Dean nor his wife had confidence in education divorced

from discipline. Great achievement could be expected from the children of such parents.

Although the heads of the household were faithful in church observances and practices, religion was never forced upon the children, but was made a vital part of their life, the object of their unquestioning, unceasing and enthusiastic devotion. Ushered thus naturally and joyously into the Christian life, Henry, with a brother and sister, united with the Church of Christ in Yale College on February 2, 1894.

All the children began their studies at home, the Dean instructing the young family in Latin and mathematics, his wife carrying them forward in grammar school subjects. Scholarship, according to the Dean's ideas, depended not only on keenness of mind, but even more on a habit of thoroughness, and he never accepted from his children work that was not painstakingly done. Henry began the study of Latin at an early age and had read both Cæsar and Cicero before he entered high school.

The chief and almost the only playmates of the Wright children were the children of Professor Thomas Day Seymour, and those of the missionary, Robert A. Hume, of India. With these they formed societies to raise money for charitable purposes, produced plays and entertainments, made collections of stamps and stones and butterflies, and had altogether a very happy childhood.

Summers were spent in Oakham, where the children played in the fields and fished in the ponds. Picnic suppers on high hills, long rides, and explorations for Indian relics delighted the heart of eager youth. During the month of September, until the Dean took up his duties at Yale, the Wrights sent their children to Oakham village school—a pleasant experience for the city-bred youngsters during the years when they were tutored by their parents in New Haven.

Henry entered the New Haven high school at the beginning of the second year of the course. Here he formed many firm friendships. That the moral earnestness which was char-

acteristic of him even at this early age did not shut him off in any way from the social life of the class is shown by the fact that the only fraternity, Gamma Delta Psi, elected him to membership. One who knew him well in high school said:

He would never compromise his principles in the smallest detail. He was a leader in the class both intellectually and socially. I remember that he and Herbert Fisher were fellow-editors on the high school paper, the *Crescent*. They wrote a play together called "A World's Fair Comedy of Errors," which was acted before a high school audience and highly approved. He was also a member of the Webster Debating Club and took part in at least one public debate. He was chairman of the Class Day Committee at graduation and had the Scientific Essay at the graduating exercises.

His high school principal remarked of him: "He seemed always to have had with me a place apart among those whom it has been a high privilege to teach."

Another one of his high school teachers observed:

I recall the first day that he came into my classes in the Hillhouse High School. He was so noble in his bearing and so scholarly in his work in Greek that he was always an inspiring influence in my life.

Herbert Fisher, a classmate in Hillhouse High School said:

I was one of those who were fortunate enough to have enjoyed much good fellowship with Henry. He was as good then as he always remained. He was more spiritually natured than other boys, but there must be something preservative in that, for he did not seem to outgrow the boyhood of school life, and he was always what Mr. Brown called him—an evangelist without conscious effort. It was so natural for him to choose always the better way whenever the paths divided that it became more difficult for any one who knew him to choose the worse way. What better evangelism could there be?

Years in high school quickly fled and in September of 1894 he entered Yale to claim those shining rewards which college holds for keen minds and courageous hearts.

CHAPTER III

YALE—STUDENT DAYS

Mother of men, grown strong in giving,
Honor to them, thy lights have led;
Rich in the toil of thousands living,
Proud of the deeds of thousands dead.
We who have felt thy power and known thee,
We in whose work thy gifts avail,
High in our hearts enshrined, enthrone thee,
Mother of men, old Yale.

Spirit of Youth, alive, unchanging,
Under whose feet the years are cast—
Heir to an ageless empire, ranging
Over the future and the past:
Thee, whom our fathers loved before us,
Thee, whom our sons unborn shall hail,
Praise we today in sturdy chorus,
Mother of men, old Yale.

—Brian Hooker, Yale '02.

YALE had always been a part of Henry Wright's life. Having been reared in the shadow of her ancient halls, he early gave her his whole-hearted allegiance. The fall of 1894 found him matriculated in the University where he spent the months of term time in undergraduate and graduate study until June of 1903.

The preparation in the classics which he had received at home under Dean Wright fitted him for a record of achievement in a day when Greek and Latin occupied a larger place in the course of study than they do now. In Freshman year he was awarded the Woolsey Scholarship and also a first Berkeley Premium. The Lucius F. Robinson Latin Prize fell

to him in Sophomore year, and during the following winter he won the first Winthrop Prize. In his third year in college he spoke at the Junior Exhibition, and received a Ten Eyck Prize. Professor Charles Sears Baldwin of Columbia University, one of his Yale teachers and later a colleague on the Yale Faculty, said of him:

> Henry was one of my first Yale students, and gave me even as a pupil—much more later as a friend—that response which is a teacher's dearest reward. His handwriting, which I turned up a few days ago, was firmly expressive of that integrity which steadied and heartened his associates.

Notable qualities of self-denial and self-discipline were evident in him even in undergraduate days. In later years Henry often told men in Bible-study groups and in personal interviews that he attributed much of his success as a student to an ancient volume which had fallen into his father's hands before he came to Yale in 1864. It was called the "Student's Manual," and its author was John Todd, a preacher in Jonathan Edwards' church at Northampton. Todd was a mixture of Puritan and Spartan, the kind of man who always chooses the most difficult method when there are alternatives. Henry Wright based his method of study on the exacting plan laid down in this book, which called for the careful scheduling of time, self-denial in regard to amusements, and unremitting labor, as the prerequisites of success. He was willing to undergo the severest discipline in order to equip himself adequately for his life's work. According to "Todd's Manual":

> Nothing is so much coveted by a young man as the reputation of being a genius; and many seem to feel that the want of patience for laborious application and deep research is such a mark of genius as cannot be mistaken. . . . You may have a good mind, a sound judgment, or a vivid imagination, or a wide reach of thought and of views; but believe me, you probably are not a genius, and can never become distinguished without severe application. Hence, all that you ever have must be the result of

labor—hard, untiring labor. You have friends to cheer you on; you have books and teachers to aid you and multitudes of helps, but after all, disciplining and educating your mind must be *your own* work.

Set it down as a fact, to which there are no exceptions, that we must labor for all that we have, and that nothing is worth possessing or offering to others, which costs us nothing. Gilbert Wakefield tells us that he wrote his own memoirs (a large octavo) in six or eight days. It cost him nothing; and, which is very natural, it is worth nothing. You might yawn scores of such books into existence, but who would be the wiser or the better? We all like gold, but dread the digging. The cat loves the fish, but will not wade to catch them:—*amat pisces, sed non vult tingere plantas.* . . .

The first and great object of education is to discipline the mind. It is naturally, like the colt, wild and ungoverned. . . .

Make it the first object to be able to fix and hold your attention upon your studies. He who can do this, has mastered many and great difficulties; and he who cannot do it, will in vain look for success in any department of study. . . . Why has that Latin or Greek word so puzzled you to remember, that you have to look for it in your dictionary some ten or a dozen times? And why do you now look at it as a stranger, whose name you ought to know, but which you cannot recall? Because you have not yet acquired fully the power of fixing your attention. . . .

Patience is a virtue kindred to attention, and without it the mind cannot be said to be disciplined. . . . Did not Patrick Henry burst upon the world at once, and at once exhibit the strength of a giant? If he did, he is no specimen of ordinary minds, and no man has a right to presume upon any thing more than an intellect of ordinary dimensions, as his own. What multitudes of men lie still, and never lift the pen, because the time is not come! When they come out, it must be in a "great book," a splendid address, or some great effort. The tree must not be allowed to grow by inches; no, at once the sapling must be loaded with the fruit of the tree of three score years. Alas! trees planted and watered by such expectations will never be more than dwarfs. . . .

The great instrument of affecting the world is the mind:

and no instrument is so decidedly and continually improved by exercise and use, as the mind. Many seem to feel as if it were not safe to put forth all their powers at one effort. You must reserve your strength for great occasions, but give him the spur on occasions of great emergency. This might be well, were the mind, in any aspect like the bones and muscles of the horse. Some, when they are contriving to see how little mental effort will answer, and how far and wide a few feeble thoughts may be spread, seem more like students than at any other time—as if it were dangerous to task the mind too often, lest her stores be exhausted, or her faculties become weakened. The bow may be but half bent, lest it be overstrained, and lose its power. But you need have no such fears. You may call upon your mind, today, for its highest efforts, and stretch it to the utmost of your power, and you have done yourself a kindness. The mind will be all the better for it. Tomorrow you may do it again; and each time it will answer more readily to your calls.

Such spiritual milk for intellectual babes was bound to result in a hardy character.

A part of Henry's preparation for daily classroom work was done in the early morning from half-past four until eight o'clock. At this period he would seclude himself in his small bedroom, shut the door, and concentrate. Thursday and Saturday evenings of Senior year were spent at his Senior society, Skull and Bones, until after midnight. On Friday evenings he made a practice of retiring at half-past seven o'clock in order to be up at four-thirty on Saturday for study.

His love for the classics led him to specialize in these subjects during his college course. As he looked back in later life on these early years, he felt that he owed a deep debt of gratitude for stimulus and inspiration to Professor Bernadotte Perrin of the Greek Department. Stirring to the mind, the imagination, and the soul, he told us, were the hours spent under the inspired tutelage of this master-mind. He wrote:

I have never forgotten that first fall term, and the hush that used to fall over the lecture room when, now and then, to quicken

otus. Several authors whose names are significant in the chronological order of the extant evidence, assume no further importance when traced back to their sources, being simply repositories of earlier testimony and contributing neither variant, accretion nor inferential addition to the tradition.[1] Finally, if the evidence be compared with that for Marathon as collected by Macan, there are several important differences. We possess the entire account of Ephorus-Diodorus for Plataea, while the account for Marathon in that author is fragmentary. The references to Plataea in the Orators, in Aristotle and in Nepos are meagre and general. There is not a single reference in the comedies of Aristophanes to the campaign.

Aside from the direct and restorable testimonies in the existing records, there is another body of evidence not to-day accessible, but none the less a force to be reckoned with in an attempt to reconstruct the successive stages through which the tradition passed. There are certain writers of whom not even fragments relating to Plataea remain, to whom we can with reasonable assurance assign a place in the development of the literary tradition of the campaign.[2] For example, although we do not possess a

[1] Xenophon, Aeneas Tacticus, Aristotle, Isocrates, Dicaearchus, Cicero, Diodorus, Polyaenus, Athenaeus, Helladius, Theon, Photius, Palatine Anthology, and all lexicographers and scholiasts except Schol. Ael. Arist., Vol. 3, p. 191 (*Dind.*).

[2] Evidence of value concerning Plataea probably existed in the following lost works:

(a) Charon of Lampsacus, *Persica,* composed in the first half of the fifth century.

(b) Phrynichus, *Phoenician Women,* produced in 476 B.C. This drama dealt with the battle of Salamis and exalted the services of Themistocles. It undoubtedly had some reference to Plataea, certainly to the motives of the king's retreat (Grote, p. 138 n. 1).

(c) Aeschylus, *Glaucus Potnieus* and *Prometheus Pyrcaeus,* produced in 472 B.C. The first of these plays may have dealt with Plataea. Wecklein connects the second with the Euchidas incident in Plutarch, *Aristides* 20 (Teuffel-Wecklein, *Aesch. Pers.,* pp. 39-40).

(d) Stesimbrotus of Thasos wrote a slanderous pamphlet at Athens about 431 B.C., which was directed especially against

Facsimile Page from Henry Wright's Thesis for Doctor of Philosophy, *The Campaign of Plataea*

single fragment of Hellanicus bearing on Plataea we can safely infer that he touched upon the battle, inasmuch as he discussed with some detail certain phases of the battle of Salamis,[1] and other existing fragments prove that his work extended as far down as the Peloponnesian War. What the specific influence of these writers upon the tradition was, cannot now of course be ascertained. But in a thorough study of the campaign, the fact that it may have been of weight must not be overlooked.

In the introductory chapter an attempt was made to show the unfairness of taking the account of Herodotus as it stands as the starting point and frame-work for a discussion of the campaign. In justice to Sparta it was insisted that we start from documents which preceded the bitterness of the Peloponnesian War.[2] A review of the extant testimonies at once suggests a difficulty. Five at the most of these remain—the serpent-column fragment,

Themistocles and Pericles. The Periclean tinge of the Herodotean narrative may have been heightened by this pamphlet.

(e) Hellanicus wrote annalistic records of Athens during the Peloponnesian War. Thucydides' estimate of his review of the Pentekontaëtia (Thuc. 1. 97) is probably correct for the Persian War history which he is known to have recorded (see above).

(f) Choerilus of Samos wrote in hexameter the story of Athens' part in the Persian Wars during the last half of the fifth century. Tradition ascribes to him great success with the poem, hence it was probably intensely Athenian. Niebuhr (p. 372) regards this poem as a chief source of Herodotus.

(g) Ion of Chios, prominent at Athens during the age of Pericles and the Archidamian War, recorded the conversations of the great men of his day. His influence is possible in one or two personal anecdotes preserved in the tradition.

(h) Old Athenian comedy outside of Aristophanes, possibly Chionides and Pherecrates (Teuffel-Wecklein, *Aesch. Pers.*, p. 38) may have touched upon the battle.

(i) The Atthides and Periegetes are probably responsible for much late material. Aside from those mentioned by Plutarch, however, it is impossible to be more definite.

[1] Cf. Plut., *Mor.* 869 A.

[2] I cannot agree with Rudolph (p. 7) that 'no writer before Herodotus has described the battle through whom we can control him.'

Facsimile Page from Henry Wright's Thesis for Doctor of Philosophy, *The Campaign of Plataea*

and inspire our earnest but faltering efforts, Professor Perrin would gather up the results of the hour's work with his own translation, which was in itself an adequate interpretation. First there would come a reverent, dignified pause, and then, as we sat enraptured, the lines of the "Prometheus Bound" would fall upon our ears with a pathos in their majestic beauty and a manliness in their scornful defiance which only he could have interpreted to us who was himself warrior and poet of the truth. It was by that course in the Attic Drama, with its four plays by the four great playwrights, Æschylus, Sophocles, Euripides, and Aristophanes—moral sublimity, artistic perfection, human sympathy, matchless wit—following one another in their historical sequence, that Professor Perrin will be longest remembered by the majority of recent graduates of Yale. For eleven successive years he poured forth out of his abundance into the vacuity of his successive Sophomore divisions, until each year the great thoughts that were his became in some measure theirs also, and they began to love Greece and to long to know more about her. Neither the greater familiarity with the subject matter which the repetition of the same course year after year (the three tragedies only varying) brought to him, nor the many calls of committee work upon his time and strength, ever led him to give to a succeeding class anything short of his best. And when each recitation was finished with the stamp of completeness upon it, we all instinctively knew that we had been in the presence of one who had not begrudged us the personal sacrifice of letting power go forth from him, and who recognized as fundamental in his creed that the cost of all real teaching is life.

Fraternities and athletics occupied a large place in student life then, as now. Henry was taken into Delta Kappa Epsilon, and on Tap Day in May of 1897 he was elected to Skull and Bones. The comradeship which he found in fraternity and senior society was one of the richest of his undergraduate experiences. Election of new members was often a cause of great grief to him. For two decades he battled for a more ethical standard, frequently facing defeat. The general position which he held on fraternities was that men must learn to measure up to standards all through life. There are hurdles

to be jumped, and college is a first-rate place to practice one's abilities. Self-selected social groups, if ethically elected, could be effective units for the conservation of valuable tradition and noble purpose. The fact that secret societies were exclusive bodies, he never blinked. But he felt that men should be selected always and solely for their outstanding excellencies of mind, heart, and character, never for social prestige or wealth, or because brothers had preceded them in the Society.

The religious life of his class and that of the college were matters of deep concern to him from the beginning of his career at Yale. He was a member of Ninety-eight's Freshman Religious Committee together with Enoch Bell, M. J. Dodge, Herbert Gallaudet, E. B. King, T. S. McLane, Mandeville Mullally, J. S. Rogers, Forsyth Wickes, and A. B. Williams. These men held office until the beginning of Sophomore year, when Gallaudet, Williams, Wright, and David Twichell were elected permanent class deacons. During Sophomore year Wright and Wickes conducted the Freshman Bible Class, which averaged over thirty-five men in attendance throughout the year.

The chairmanship of the Bible-study Committee fell to Henry in Junior year and he carried through effectively a large program of classes. Among other class leaders were Henry Sloane Coffin, E. T. Ware, Hiram Bingham, Forsyth Wickes, W. F. B. Berger, Dwight H. Day, N. C. Holland, G. B. Rich, Jr., F. W. Cochrane, W. H. Sallmon, Herbert D. Gallaudet, A. B. Williams, and Professor G. M. Duncan. The average weekly attendance at all these classes was two hundred and thirty. In Senior year Henry was president of the Christian Association.

During his undergraduate years Henry Wright had lived the life of an earnest, faithful student, giving his college work precedence over all other activities. His reward came at the close of Senior year, when it was found that he was on the Philosophical Oration list and stood second in his class in scholarship. His only other outstanding interest in college had been the Dwight Hall work. Yet when, in Senior year,

his classmates put on record in the class book their estimates of one another, it was discovered that there were few members of Yale '98 who had won more admiration and respect than this earnest, lovable fellow, who had followed not at all the paths which are wont to lead to popularity. The vote for the man most to be admired was, in order: E. C. Perkins, captain of the track team; J. O. Rodgers, football captain; A. B. Williams, and Henry Wright. For the man who had done the most for Yale the class gave J. O. Rodgers first place, E. C. Perkins second, and Henry Wright third. The class secretaryship was also given to him.

A crisis occurred shortly after his graduation from Yale College which was a determining factor throughout his life. He attended the Northfield Student Conference in June with the Yale delegation and there heard the evangelist Dwight L. Moody, who was then at the height of his power. On one occasion after an address in the auditorium Mr. Moody announced an after-meeting in Stone Hall. A little reluctantly Henry went in, after the room was thronged with students. He said:

> I was afraid that I should be asked to go as a foreign missionary, but I went down. There, seated in a large armchair at one end of the room, was the greatest human I have ever known, Dwight L. Moody. He spoke to us simply and briefly about the issues of life, using John 7:17 as his theme: "If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from myself." There in the quiet, without any one knowing what was going on, I gave myself to God, my whole mind, heart, and body; and I meant it.

It was the initial dedication, a prior allegiance. He came to test all things by it, his life work, his course of study, his marriage, his advice to others, his gifts—all were measured by this primary loyalty. There is no doubt that the secret of his signal power with men from first to last was his initial dedication at Northfield, which clarified, simplified, and unified life for him.

CHAPTER IV

YALE—AS SECRETARY OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION

"When manhood totters, and success wrestles with honor, I am haunted by the memories of gentle, firm and strong men—old teachers and college-mates who never lost the vision of virtue and culture, and in my darkest hour their shadowing hands seem to beckon me upward."—Amos P. Wilder, Yale '84.

THE Christian Student Movement provided Henry Wright an opportunity for expressing his religious life from his first days in college. At Northfield, Robert P. Wilder, John R. Mott, Robert E. Speer, Lyman Abbott, Richard C. Morse, Fletcher Brockman, Robert McBurney, and others brought to his life, confined otherwise within academic circles, the larger air of the outside world. The needs of students of other nations, the stirrings of youth in Europe and in Asia, made a profound impression upon him. The organization of Christian youth in thirty-seven countries he believed to be the world's brightest promise. With his love for study, he might have lived an obscure life as a patient, hard-working scholar, had not this movement fired his imagination and claimed him as its own.

In his service on various student committees and during his term as President of the Christian Association he had given promise of future power as a spiritual leader. In the spring of his Senior year the Graduate Advisory Committee of the Yale Y.M.C.A. invited him to return as General Secretary with the privilege of doing part-time work in the Graduate School. William Sloane, Richard C. Morse, and James B. Reynolds—three men who, throughout life, had a special in-

terest in the spiritual life of the University—were then serving on the committee. The invitation was accepted and he gave himself to the double task of leading the voluntary religious forces at Yale and studying for his doctorate in Greek and Latin.

During his first year as Secretary a series of Sunday evening talks to undergraduates was arranged, including addresses by Rev. John Watson (Ian MacLaren) of Liverpool on "Faith and Works," and one by Professor George Adam Smith, then of Glasgow, on "Prayer." Rev. Alexander McKenzie, D.D., of Cambridge, spoke on "Forgiveness"; Dwight L. Moody on "Herod and John the Baptist"; Professor Bernadotte Perrin of Yale University on "Experiment *vs.* Experience"; Rev. George B. Cutten of Yale University on "Salvation, What Is It?"; Rev. Charles E. Jefferson, D.D., of New York City, on "College Men and the Church"; and Rev. Samuel E. Herrick, D.D., of Boston, on "Foundation and Fabric." These addresses were subsequently published by Henry Wright in a cheap edition for students.

In April, 1899, a series of evangelistic meetings was conducted under Dwight L. Moody and Professor George Adam Smith which aroused deep interest but was not adequately followed up by Bible-study groups and other opportunities for spiritual fellowship—a defect which the General Secretary was quick to discover and correct. Largely as a result of his activity and that of his associates, the Yale delegation to the Northfield Student Conference the following summer included over seventy-five undergraduates.

The question arose in the early winter of 1899 as to whether he should continue as Secretary in the academic year 1899-1900. William Sloane, '95, chairman of the Advisory Committee, approached him on the matter by letter, to which he wrote the following reply dated December 28:

I have delayed some days in answering your kind note of December 15 because I felt that I ought again to consult, as I did last year, those who are my advisors in regard to my studies.

I rejoice to say that they feel, as I do, that the Secretaryship offers an exceptional field for service, and that I can well afford the loss of another year of entire study.

Of the priceless experience which I am gaining from the work at Dwight Hall there can be no doubt. Mr. Morse spoke very kindly the other evening on our return from Mr. Moody's funeral of the work which we have tried to do and which the ready and efficient cooperation of men like Mills, Coffin, Hopkins, Adams, and a score of others has rendered possible. If I could only feel as sure of what he said as I am of the value of the experience to myself, I should not hesitate to allow you to propose my name at the meeting of the Graduate Committee.

If you feel that I can do the work of the next year more acceptably than any one else who is available, then I shall be glad to be considered. I thank you for your own kind words and wish you all success in your work.

Activities in the Association were expanding constantly in these years. During the late winter and spring of 1900 there was some agitation among the undergraduates of the Sheffield Scientific School for a Y.M.C.A. building on their campus similar to Dwight Hall in Yale College. When reporting on other matters in February, Henry mentioned this fact to Richard C. Morse, then General Secretary of the International Committee of the Y.M.C.A.

I write especially to tell you about the noon meeting at Sheff. There were one hundred Sheff. undergraduates present, one-fifth of the total registration of the School. Men had to sit on the stairs and stand in the entry way. Is not this a cry from Macedonia for that $15,000 which we need to complete the amount necessary for a new building? Do you not think it would be possible to get three men in New York to give $5,000 apiece toward such a building? I wish we might start work on it in July.

These efforts were consummated when Mr. and Mrs. Byers made to the University a gift of Byers Hall, the second floor of which was devoted to the interests of the Association.

The outstanding event of the second year of Henry Wright's secretaryship was a series of evangelistic meetings under the leadership of John R. Mott. On March 12, 1900, a few days after the campaign, he wrote to Dr. Mott:

I write to thank you on behalf of the Association for the pamphlets which arrived so promptly and which have been in large part not only delivered, but—as I have occasion to know—read. We have gone at the campaign of following up the men just as systematically as we organized the preparation for your visit. We are trying to have each man fight his particular sin Biblically, making Bible study for each man an individual matter. To express it otherwise, each man is reading through parts of the New Testament and writing out those verses that apply to his particular weakness. I had nineteen of the twenty-two Freshmen who took a stand in my room the other night, telling them how to make Bible study practical. Paul Moody has the Juniors in a little group meeting Tuesday and Friday. In the Sophomore class the four deacons each took a small number of men apiece, for whom they are personally responsible. The Seniors have been given to individual work, as have also the Sheffield men. I am looking after the men in the Medical School.

You can't know, Mr. Mott, what good your visit has done Yale. I have yet to find a man who really disapproves of your methods. Men everywhere talk freely on religious subjects. I can't help thinking what a lot it will mean for the Church of Christ to have five hundred men graduate from Yale this year who not only have heard but who know by experience that a religious awakening among educated men is not only possible, but more than that, necessary. This last week has been one of supreme happiness to me—the happiest in all my secretaryship. Not a night has passed but some man has come in to tell me of a new man who took a stand in the meetings or who has made things right with the folks at home. The real number is nearer one hundred than eighty-eight.

Men come to my room and say that they only wish that this opportunity to lead another man into the Kingdom, which is their experience for the first time and for which they are now on fire, had been given to them in Freshman year.

The prayer groups all continue as before with the ultimate object of helping the men who were affected. The motto we have taken is this: "that of all those which Christ has given us through you we should lose none."

Edwards and I are going down to Princeton for Thursday evening at the invitation of Evans, to speak before the Association. It is with the distinct understanding that we come simply as witnesses; otherwise we would not dare undertake the work. We shall witness of the power of God's Spirit at Yale and we ask your prayers that we may let God speak through us.

P.S.—10:30 p. m. As I finish this letter another entirely new man has just stepped in to tell me that he smashed up a picture after your meeting Sunday, began a systematic study in the Bible, and feels the power of Christ.

The account which he wrote for the *Association Record* at Yale gives a vivid picture of a remarkable stirring of spiritual life among the students:

The visit of John R. Mott to Yale, from March 4 to 6, resulted in a spiritual awakening among the students of the University unparalleled since the visit of Henry Drummond, in 1887. Indeed, it is an open question whether there has ever been a series of meetings more heartily approved by all classes of men, and more thorough-going in its results, than this series of addresses in Dwight Hall. . . .

Earnest prayer at Northfield, and during the summer months, increased in volume as men came together in little bands during the fall and winter terms to pray for the success of the meetings. The one aim and purpose of Mr. Mott's coming was kept before the men's minds by the visit of the Secretary to each group, week after week. The other religious society of the College—the Berkeley Association—generously gave up its Lenten services during the series and united with the Christian Association in preparation for the campaign. An Attendance Committee of one hundred Christian men was appointed, and an additional committee of twenty-five was added to look after advertising, music, and other details.

Robert E. Speer came to Yale on February 11, and his talks

—in the morning at Battell Chapel, and in the evening at Dwight Hall—were no small factor in preparing the way for the subsequent meetings. The visit of F. M. Gilbert and D. B. Eddy, primarily in the interest of the Student Volunteer Movement, but with the added result of deepening the spiritual lives of all the Christian workers with whom they came in contact, also aided materially. The meetings were fully advertised by posters, by slips placed in the hands of every student, and by announcements in Chapel and in the College daily. . . .

In all, Mr. Mott conducted five services and three after-meetings. It is estimated that, outside of the Sunday morning service, when he addressed twelve hundred men, he spoke to nearly seven hundred different students in voluntary gatherings. . . . The marked increase in numbers each night furnished striking testimony to the approval of Mr. Mott's methods by the students. As a result of the five services, eighty-eight men expressed their purpose to accept Christ as personal Saviour and Lord. Between meetings, Mr. Mott's time was almost entirely consumed by personal interviews, and fifty men embraced the opportunity of talking with him on questions of personal religion.

The most remarkable feature of the campaign was the frankness and openness with which men of all beliefs discussed the great themes which Mr. Mott presented. There was a spirit of earnest inquiry abroad, which seemed to permeate every corner of the University. In eating clubs, in walks with one another, and in the campus rooms, men everywhere broke through the unnatural barrier which often keeps the best of friends from talking on religious matters. Such a campaign, wholly devoid of sensational or professional methods, and appealing to the intellect and will rather than to the emotions, could not fail to bring about a definite cutting with sin by many men, and a desire to live a truly surrendered life on the part of many others.

Systematic and thorough attempts were made to conserve the results of the meetings. The Association had learned from its experience of the year before an unmistakable lesson on the necessity of this. At the close of the meetings, Mr. Mott presented three pamphlets, by himself, on "Bible Study," "Prayer," and the "Morning Watch," to every man who had expressed his intention of accepting Christ as Saviour and Lord. An attempt was made

at once to get every man to study his own particular sin Biblically. In order that men might not be tempted to trust in their own strength, after having cut with sin, Mr. Speer was called upon to address the University, on Friday night after Mr. Mott had left, on the subject of the necessity of something more than the so-called merely moral life. Over five hundred students were present to hear him.

The results of these meetings, in their effect on student morals, and in their stimulating power to more active Christian effort, have been great. A number of men have already joined the Church on profession of faith. Mr. Mott's purpose was to make Christianity a practical and reasonable thing. His appeal was logical and sincere, and the men of Yale, with equal sincerity, responded.

After a six weeks' interval which followed the meetings under Dr. Mott, Henry Wright was offered a position on the staff of the International Committee of the Y.M.C.A. as Bible-study Secretary. Because of family reasons and because he felt that the will of God for him was university teaching, he declined. He wrote Dr. Mott, May 2, 1900:

After a prayerful and thorough consideration of the Bible-study Secretaryship and its claims, I have finally come to a definite and final decision. It has occupied a large part of my time for the past few weeks, since we met in New Haven. I have studied the work from all standpoints, have consulted with my best friends and the family, and then have withdrawn from all outside influences and worked the thing out alone. I am convinced that I ought not to undertake the work.

Developments in my family shortly after you left convinced me that the thought of taking up the work in connection with the Secretaryship at Yale were entirely out of the question, but I delayed letting you know about next year until I should decide the question once and for all.

You know personally, Mr. Mott, how much I value my associations with you, and I am sure you will be convinced that I have acted sincerely, deliberately, and prayerfully.

After the initial dedication of himself to God, which he made in Senior year at Northfield, the next great crisis in Henry Wright's life occurred in the illness and death of his brilliant younger brother, Alfred, of the class of 1901. This promising boy was stricken with tuberculosis in 1898 and died on May 20, 1901. Alfred Wright stood first in his class in scholarship and had won many prizes. From boyhood the two brothers had a great affection for each other, unusual even in well-regulated and happy homes. Alfred's failing health was a grievous blow to Henry. On May 26, 1901, he wrote William Sloane in answer to a letter of sympathy:

Your kind note, together with Mr. Morse's, has been of especial help to me in these last few days because I felt that we three had been confidants in Alfred's illness, and I think that you two alone knew how ill he really was.

I did not know that death could be such a wonderful experience and have in it such beautiful lessons. God granted us a special token of His love in the special revelation of Christ's presence during all the last hours. I never saw such a peaceful and trustful spirit as Alfred had. His illness and death have proved to be the greatest apologetic I could hope to have for Christianity. It will give me a new message for men and a new power for work.

Henry looked upon his brother's passing as a time of enlargement of his own attitude toward sorrow and pain and the problem of evil. From this time his letters to people in bereavement contained a note of assurance uncommon even in those of robust faith. One such letter follows:

I know how hard it must be for you all these days, especially you. Your tender love for your mother was always so apparent that even the firmest faith cannot keep you from being lonely. But there is an unseen fellowship which you will realize and prize as years go by. It becomes richer every year to me and it is so precious that I know it must be real, and it is given only to those who have, as it were, ambassadors in the other land. The force comes slowly, but it deepens with every year and it abides.

Henry Wright was General Secretary of the Yale Y.M.C.A. from the fall of 1898 to the fall of 1901. In that year a significant development occurred in the Christian work of the University, when branches of the Association were organized in the different professional schools. In the readjustment necessary to make this new work successful, Henry Wright was made Graduate Secretary, while R. H. Edwards took his place as General Secretary. During the college year 1902-1903 J. F. Ferry and G. W. Butts were added to the staff of secretaries to work in the Scientific School, and E. A. Stebbins to work in Yale College.

In the city, at conferences, and in Yale, Henry Wright held Bible classes which were always well attended and very often crowded with listeners. On November 1, 1901, he wrote to Mr. Morse concerning one class: "Things are in magnificent shape. I have nearly forty men in the Senior Bible Class." On March 9, 1902, he wrote to another friend:

I tried to get my Bible Class to stop at Easter, but they would not hear of it and have forced me to go on into May. So my last hope of being able to get off for my Sundays is gone. We had been in the habit of meeting for three Sundays in the month and then omitting the class on Communion Sunday, and that was the reason why I could not get off to come up to Taunton when you joined the Church. But last month they came to me with the request to meet as usual on Communion Sundays. I demurred at first, for it cut off my only chance to get away for a Sunday, but I finally consented. I never was so rewarded for anything in my life. At the close of the lesson on this new Sunday a man came up and asked if I would see him that afternoon. Wholly unsolicited, and as a result of it, he accepted Christ as Saviour and Lord. He is a happy fellow now. I have been out walking with him twice and he is a new man. I shall never hesitate about a humanly possible chance to preach the Gospel again.

Yale celebrated her Bicentennial in 1901. Henry Wright was asked to be co-editor with Samuel H. Fisher, '89, James B.

Reynolds, '84, and William H. Sallmon, '94, of a volume entitled *Two Centuries of Christian Activity at Yale*, one of a series of books commemorating the history and achievements of the University. This publication was an admirable volume to place in the hands of interested undergraduates, giving them a glimpse of the price paid to create and perpetuate Christian traditions in the University. On November 1, 1901, he remarked in a letter to Richard C. Morse:

> Nothing but the kindest words have reached us so far about the book. Mr. Dexter wrote very commendatory words in a recent letter. Anson [Stokes] has just had ten copies sent to the ten leading preparatory schools of the United States at his own expense. I have sent copies to Mrs. Byers, D. Stebbins, and Mrs. Cochran.

William Sloane, James B. Reynolds, and Samuel H. Fisher underwrote nearly all of the initial expense of publishing this volume. Henry's absolute honesty in returning this money to them is typical of his method in all money matters and his carefulness about details. He accounted to Mr. Sloane regularly over a period of years until the funds which they advanced to underwrite the book were repaid in full. He wrote to Mr. Sloane on February 15, 1905:

> The royalty and receipts on "Two Centuries of Christian Activity at Yale" to date are as follows:
>
> | | |
> |---|---|
> | Royalty January 31, 1904 . . . . . | $ 5.32 |
> | Royalty July 31, 1904 . . . . . | 1.12 |
> | Royalty January 31, 1905 . . . . . | 7.86 |
> | N. H. receipts . . . . . | 8.54 |
> | | $22.84 |
>
> Your share (one-third) is $7.61. I enclose check for that amount. This reduces your loan to $74.30.
>
> We have sold thirty-five copies to the Freshmen this fall.

In February of 1906 he wrote again:

This is St. Valentine's Day and I send you a Valentine in the shape of a check for $8.18, being one-third of the royalty on the Bicentennial Book since February 15, 1905. We had a good sale this year and look forward to a better one next fall.

The following year, in April, he made another accounting:

I enclose check for $4.93, your share of the royalty on the Bicentennial Book for this year.

In the course of a note to Mr. Sloane in July of 1907, he stated:

I enclose 80¢ more royalty on the Bicentennial Book, which brings the balance down to $155.27. We had a remarkable conference at Northfield—with about one hundred and seventy-five Yale men present.

The deficit on the book was not fully paid until January of 1911. On the thirtieth of that month Professor Wright wrote to Mr. Sloane:

It gives me great pleasure and satisfaction—how much I cannot tell you—to send to you and Jim Reynolds this week a final payment on "Two Centuries of Christian Activity at Yale." I have now disposed of the entire edition and the account is all cleaned up square.

I cannot thank you enough for your great kindness in making this loan for all these ten years, but I know the book has done something to establish Yale's religious leadership in the country; and if it had not been for you and Jim, it would never have been possible.

He was constantly searching for heroic examples of men who overcame handicaps, or who in their day stood for and created traditions of honesty and clean living, and this volume offered an opportunity in a field very close to his heart.

As head of the Christian Association work he had a special relation to the services in Battell Chapel, which were con-

ducted by the foremost religious leaders of the country, each of whom occupied the pulpit for one Sunday. The evening meeting in Dwight Hall was generally conducted by the Chapel speaker of the morning. Interviews were arranged and other facilities provided for the greatest possible number of helpful contacts. He wrote to Richard C. Morse in February, 1901, concerning one of John R. Mott's services: "The evening meeting in Dwight Hall was probably the largest ever held in the building, over five hundred being present." Dr. Mott was on the College list of preachers again in 1903, and Henry wrote of a recent visit in January of that year: "John R. Mott was here yesterday and gave us two fine talks, one on the argument for Christ's divinity and the other on prayer." It was probably regarding this visit on January 18, 1903, that he wrote to the New York office of the Student Department:

> Profound impression was made both at the morning service in Chapel and at the Sheffield Scientific building, which was packed to the doors, men standing in the hallway. At the evening service in Dwight Hall 450 were present; 350 remained to the after-meeting; 80 tarried to a second after-meeting, and 48 expressed a desire to know Christ as their Saviour. Among the latter were some of our prominent men. Mr. Mott was occupied with interviews until midnight and had filled every hour allotted for Monday with appointments for interviews with others. This is the most thoroughgoing work of the Spirit in my generation at Yale.
>
> Please accept all this note as confidential for the present. The campaign is only begun—there is much fighting ahead.

As a friend at large of the Yale undergraduate he was confronted with a varied list of perplexities. Scores of students sought him out on all phases of the society and fraternity question. To the man on the outside he always said: "Be worthy to be elected to the best and you will not be crushed though you are elected to none." Towards members of fraternities and societies he was relentless in insisting on an

ethical basis for judging men. Many came to him each year before Tap Day. Should one accept the first society that tapped him, or should he wait? Henry Wright had moral fiber. He always advised men to wait for the choice of their hearts, no matter if they walked off the campus defeated in the eyes of the world, or if in their waiting they refused other societies and in the end faced election to none. It was not necessary that a man should be elected—it was essential that he should be worthy of the best. To those who asked his opinion as to how far one would be justified in calling attention to his own good points, he often quoted the epigram of General Horace Porter: "Never underestimate yourself in action, never overestimate yourself in your official report."

There were also many queries regarding social problems. Some men attending the University came from communities where few Christian people danced; they did not wish to be narrow, and at the same time they desired to be true to their principles. In the period of adjustment to more liberal social ideas, many students suffered no little mental anguish. The Secretary in Dwight Hall had danced fairly well, but he was aware that dancing was not helpful to all men in their adolescent years. He had himself stopped dancing and advised others to do the same if dancing made more difficult their fight for character. Here, as in the case of smoking, he employed I Corinthians 6:12: "All things are lawful for me, but all things are not expedient. All things are lawful for me but I will not be brought under the power of any." Another favorite passage was I Corinthians 9:19: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more."

To some campus social problems there was no easy solution; restraint in liberty should be the principle. Often he employed I Corinthians 8:13 in discussion on these matters: "If meat make my brother to offend, I will eat no flesh while the world standeth." For twenty years he preached the doctrine of eternal vigilance as the price of safety. A university

could be wholesome only when a large group of determined men set their faces in that direction.

Because of his deep and vital prayer life, many talked with him about their personal devotions. How could the sense of God's presence become more vivid? How could Jesus Christ be a real and vital part of life for them? Once a friend asked him about reading the Bible openly and kneeling to pray in a room which was occupied jointly with others. He replied in a sentence which Mr. Moody had given at Northfield: "Hide when tempted to show, and show when tempted to hide."

The little room on the top floor of Dwight Hall became a center for groups and a haven for students in trouble. Disappointed and defeated men found sympathy and encouragement. Doubters received help in philosophical difficulties. Men with troubled consciences discovered the way to restitution and victory. Not a few very wealthy students, who were coming into positions of power and influence, came there with theoretical questions on their minds and went away with moral questions on their hands about the investment of life and treasure. Men poor in talents and in material resources were encouraged by a friend who took no account of externals.

One of the outstanding secrets of Henry Wright's power with men was his willingness to confront them with their misdeeds. No business was made of telling lazy men that they were good fellows, or moral laggards that they were decent.

During these busy years of study and of service in Dwight Hall, he grew to be a campus figure. Dignified, kindly, a trifle shy at times, always eager to be of use, he grew into the hearts of faculty and students alike. "In connection with my own undergraduate days," said Professor B. W. Kunkel of Lafayette College, "I look upon Henry's smile of greeting at the head of the stairs in Dwight Hall, as we came to the meetings, as one of the benedictions which helped me through the week."

In what lay the secret of the charm that endeared him to so

many? To begin with, he was a born gentleman. Often he quoted a remark of Mr. Moody, that Paul did not list dignity as one of the fruits of the spirit, and yet he was dignified in the finest sense, as Mr. Moody was. In all those genuine acts of thoughtfulness and delicacy becoming one of gentle birth, in his honesty and ideas of honor, his early training manifested itself and revealed a man of culture and refinement. Tenderness in the presence of sorrow, understanding when confronted with weakness or indecision, gentleness towards the absurd, loving kindness even to those in outbreaking sin—these were some of the marks of this quiet gentleman. There clung about him when dealing with the darkest problems what might have been mistaken for a lenient tolerance: it was rather a love for the man, wholly apart from the flaming hatred that he felt for his moral delinquency. He believed as Drummond did, in the recoverableness of the human soul at its worst.

It might be said that he was a creative listener, an invaluable quality in dealing with young men in a communicative period of life. A subtle and nameless gift of sympathy and magnetism created confidence in his understanding and wisdom. God seems hampered sometimes for want of delicate, sensitive souls through which to express the Divine compassion. Abiding until the end of some protracted tale helped him to solve many problems impossible of settlement without the knowledge gained by these lengthy narrations. There was a keen desire to get at the whole situation before offering a solution. This came partly by nature and to some extent from his study of Plato. He came to know that he who will aid must understand, and learned to listen and to wait.

Another secret of his power in his secretaryship and in after years was the transparent directness and simplicity of his methods and his use of effective illustration. He employed few tricks to reveal the treasures of his mind. But after talking over a problem in the simplest of English, he would often illustrate the vice or the virtue wrapped up in the situa-

tion by references to Greek and Latin authors as well as to modern works. Then one knew that he had read widely and with pencil in hand. When it came to the Cross, he would pick out incident after incident to parallel this experience in human life. William James's serial method of employing many similar illustrations, until a point was perfectly clear, was one of his favorite teaching devices. Sometimes he would quote from four or five novels, a Greek play, and a book or two from the Bible in making a point incisive.

Honest scholarship on the part of the leader in Christian service on the campus did much to commend the Association to both faculty and students. One who was as thoroughgoing in his studies would be apt to be genuine in his spiritual life. A cardinal principle existed in the Association while he was at its head that students who occupied positions of leadership should stand well in their studies. Henry Wright would have concurred with Aaron Burr's remark in that unfortunate man's last speech to the Senate: "On full investigation it will be discovered that there is scarce a departure from order but leads to or is indissolubly connected with a departure from morality." The low-stand Christian received little comfort from the Secretary in Dwight Hall when a warning arrived from the Dean's office! Good work was even more necessary than good works.

As General Secretary of the Y.M.C.A. from 1898 to 1901 and as Graduate School Secretary from 1901 to 1903 Henry Wright was the leader and genius of Christian activity at Yale. Mr. Mott said of him: "He is, of all the men I know, the ideal student secretary."

As he donned the gown of a tutor in Greek and Latin, he carried the same mood of fearless honesty and love into that position which he manifested in the work of Dwight and Byers Halls.

CHAPTER V

AS A TEACHER IN YALE COLLEGE AND A WINNER OF SOULS

For more than a score of years the Yale spirit has been a classic in the realms of sport. It is a byword wherever athletes assemble in stern endeavor or sportsmen gather to tell a brave tale. It is a lighthouse on the shore, and many a faltering and discouraged athlete has seen the gleam and nerved himself for one more try that should be the best try of all. This spirit must be in the air they breathe in New Haven, or is it tradition? Is the old university haunted by the shades of the mighty men of the past? Do they come back in the Fall twilights every year and whisper in young ears and touch young bodies with invisible hands? Who can say? Anyway, a Yale team is never beaten until the game has come to an end. The Yale spirit never shone any brighter than that which many Pennsylvania and Princeton and Pittsburgh and other college teams have carried through a season of victory like a lighted lamp, but broken, battered, beaten Yale teams have it, and the shadows of defeat can never get dark and heavy enough to smother this light.

—Quoted by H. B. W. from *Philadelphia Public Ledger*.

"IT is the five years after college which are the most decisive in a man's career," said Phillips Brooks. "Any event which happens then has its full influence. The years which come before are too fluid. The years which come after are too solid."

Henry Wright had studied for a Doctor's degree in the Classical Department of the Yale Graduate School, with the full intention of making the teaching of the classics his life work, and he entered upon his teaching career as a tutor of Greek and Latin at Yale. But the higher allegiance to which he had dedicated himself in 1898 was to cause his chief de-

THE RECOVERY OF

Of the one hundred or more Roman tragedies of the period of the republic known to us by name, not one has survived entire. Only eight can be surely recognized from external evidence as *Fabulae Praetextae* or National Dramas;[1] and of these eight we have scarcely over thirty fragments of a few words each. That, however, the remains of many more must be hidden beneath the surface of such repositories of earlier testimony as Livy, Dionysius, Plutarch, and Ovid, has long been recognized. As early as 1859, Otto Jahn suggested that the story of the death of Sophoniba (Livy, XXX, 12–16), which is depicted also on the famous Pompeian wall painting, owes many of its dramatic features to such a source.[2] Reifferscheid's review of Ribbeck[3] in 1880 urged that Livy in several of the most vivid scenes was directly under the influence of the *Praetextae*. Ribbeck in 1881 called attention to the strong internal evidence in favor of such a source for Livy's account of the siege of Veii (V, 21: 8 ff.),[4] which is confirmed by the explicit statement of the writer himself.[5] It was not till 1887, however,

[1] It is impossible to draw any hard and fast line between a tragedy and a historical drama from the point of view of the ancients. To the Greek mind, for example, the characters in the *Agamemnon* of Aeschylus were as truly historical as those in the *Persians*.

[2] *Jahn*, Der Tod der Sophoniba auf einem Wandgemälde (Bonn, 1859), p. 12.

[3] *Bursian's Jahresbericht*, XXIII (1880), p. 265.

[4] *Rhein. Mus.*, XXXVI (1881), p. 321.

[5] haec ad ostentationem scenae gaudentis miraculis aptiora quam ad finem (V, 21:9).

Facsimile Page of *The Recovery of a Lost Roman Tragedy*, By Henry B. Wright

velopment to come along entirely different lines and to result in a life work which he had not anticipated.

A formal offer to teach at Yale came to him in January of 1903. "As a compromise between the Greek and Latin departments I am to teach six hours of each next year, ranking as tutor in Greek and Latin. It will, of course, be much harder for me, but it is a rare opportunity." His work began in October, 1903. One month later he wrote:

I have enjoyed my teaching very much and I am astounded every day at the perfect courtesy of the men. I haven't had a single case of intentional disorder so far from any one of my one hundred men. The preparation is very hard. I have my two Bible classes and Division Officer work besides. But of course this very fact makes me accessible for either department.

My work keeps me almost entirely localized here. I don't get away to speak at all except on Thursday evenings at Bridgeport. Last night John R. Mott visited me and gave me a formal invitation to be one of five men with himself to go to Japan for a month's visit next September to talk to practically all the students of Japan on Christianity. It would have been a rare opportunity—expenses paid both ways and a part in probably the greatest student campaign ever held. Japan is just ready; government opposition is broken down and the nation is willing to give a fair ear. But of course I couldn't go. I had already told Professor Perrin I would do his work for him next year. It was the biggest call I ever had from the standpoint of externals.

From the beginning his courtesy, honesty, and cordial manner in the classroom drew to him the hearts of the students. He never had large classes, for men do not flock to study Plato or Tacitus as they do to courses with a somewhat more obvious immediate value; but his classes were well attended and he took a personal interest in every man in them.

In the fields of Latin and Greek he was soon engaged in teaching Livy, Tacitus, and Horace, with Assistant Professors Ingersoll and Clark and Mr. Van Buren and Mr. Rea

as colleagues. Livy, Books I and II, were studied, and the *Agricola* and *Germania* of Tacitus, with the *Satires* of Horace. In a course in Homer, Herodotus, and Plato, he was associated with his old master, Professor Perrin, and Dr. W. H. Thompson. Selections were studied from the *Odyssey* XIII-XXIV, from Herodotus VI and VII, from Plato's *Apology* and parts of the *Crito* and *Phædo*, and other Greek authors were also read in translation. But Henry Wright was a historian, as well as a philologist, and he was given a course in the History Department entitled "The Roman Republic," which included the history of Rome from the beginning of the Republic to the accession of Octavius. This course consisted of a manual study of the rise and fall of the Republic, supplemented by lectures, with a detached study of a single leader or period from the sources.

An idea of a course in Roman private life was developed by him, which was put into the curriculum as a study in Juvenal and Martial and Pliny's *Letters*. In this class literary and social conditions were investigated, numerous classroom helps being employed, such as busts, weapons, parchments, manikins, costumes, and reflectoscope views. Associated with him in this course was Clarence Mendell.

Gradually a larger share of history teaching was placed upon him, and in 1908 he was made Assistant Professor of Roman History and Literature. By 1909 he was teaching an outline survey of ancient history from the earliest civilization on the Euphrates to the decline of the Roman Empire. Special attention was given in this course to aspects which would be most helpful for the study of medieval history. He also conducted a course on the historians of ancient Rome, which was a systematic analysis and evaluation of all important historical material, ancient and modern, bearing upon the Republic and the Empire. This study was practically a guide to the sources and bibliography of Roman history. In addition, a study of Hannibal was developed until it became a course on his campaigns against Rome. In 1910 and

Lecture I

(1) Stages in the General Development of the Ancient History Study

(a) Myths - the stories and deeds of the Gods, imagination - the realm of the fool - first real tradition in verse - then the written form

(b) Saga or Epos - the stories of the deeds of men - still the realm of the fool highly imaginative and larger fictions

(c) Inscriptions - the earliest pure origins of history - inadequate because not the original value (1) permanence depends on substance from which they are made (clay tablet) (2) sealed to all but those who can read the language

(d) Early Chronicles - private & public archives - pure accounts facts.
1 Family - genealogies in verse

Lecture I "Historical Work but no Historian" Wilcken's Gr. U

(2) The Beginnings of Ancient History Writing in the Orient

(a) Egypt - Stories of Early Kings Cheops. Invasion of Hyksos etc (Herodotus BK II)
especially Invasion of Assyrians II 146.
Count of Temple Archives (H&C II 99/100) 142)
Royal Annals - Before Menes annals on wood tablets - name and important event of year - brought together with Chronicle and of IV dynasty (Stone of Palermo) mainly religious - also wars of Pyramids - preceded by fabricated annals of Prophethes.
Thothmes III. annals by Secy (Breasted A.R. II. 39 ff)
Ramses III Battle of reign (to become dedicated Papyrus Harris main use for Egyptian chronological orientation

Egypt never produced a real history to supplement this historical material. Most men was never written down

(b) Babylon - Epos Stories of Creation - due to Sippa Explicitus flood.
Founders of Dynasty made great of Gods Sargon
Count of Temple Archives & Books - private Accounts of Business Houses
Royal annals - practically none found - real chronicles - Sargon of Naram Sin - much but often boastings flavored

Lecture I. The Beginnings of History Writing in Antiquity.
(The Beginnings of chronicles human events)

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E. Meyer, Geschichte des Altertums I 2 (3rd ed 1913) §§ 82-268 (1937) 337-357 (Babylonian Assyrian
Greek Literature - Columbia University "History" B. Perrin 152 - 154
Bury. Anc. Greek Historians. 1-8.
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Lecture I

Introductory. (1) Two uses of the word "history"

(1) the thing to be recorded — Napoleon - a matter of history

(2) the record — Gibbon a matter of history

We are to deal with the matter of Ancient History in the second sense in this second term: the men who with art & science made the record - not with the great figures! who made the thing to be recorded. (often on these & the first term)

(2) History in the strict sense is an inquiry ἱστορίη in Homer ἱστωρ = man of skill who inquires into alleged facts and finds out what the true facts are (Rawl 16) This is what gives history its fascination - Nettleton - Art of Cross Examination - The Detective.

this monograph - "There is nothing covered up that shall not be revealed nor hid that shall not be known."

(3) The difficulties of the ancient history field - | than (it will be of these the contributions we find) much of it was lost before men had perfected the methods for preserving it.

The variety of humanity - nothing ever happens twice exactly alike - no two leaves alike - Lost history of the world - especially Semitic peoples - we have story of one little section Hebrews - yet the fossils & the primitive remain.

Perfection of historical method - Ferrero & Argand of Federal Constitution 13 States & 14.

Lecture I.

we metaphor what the Greeks did

"All our historical writing rests on foundations laid by the Greeks, as absolutely as does all the natural Sciences" Wilamowitz Gk Hist 5

(3) The Systematic Evolution of History Writing in Greece

It has always required a great spectacular event to elicit a great historian. (see book of first Cond)

The Trojan War called forth Homer.

(a) The Epic (Read Perrin 153-187 Grant Tut Columbia)

Homer - highly imaginative & largely fictitious poetry to be regarded as authentic history like 450 B.C.

Selected historical interest - appealed to in disputes

groundwork & principal motives of Homeric epics are historical. reflect ideas, manners & customs & respective periods.

Later Epic Cycle. written to quench thirst for information which Homer did not give.

Ancients of Pronomasos (600-500) Geography & ethnology of Scythia

(b) Family Chronicle

Hesiod - genealogical epic - led to Chronology - Catalogues & gods & heroes - Traditions & royal families - Principles of

Lecture II

(3) Literature (a) The Orient

1. Egyptian Book of the Dead (Origin 3000 B.C)
   Precepts of Ptah-hotep = Proverbs.
   Poem of Pentaur = Epic - deeds of Ramses II
   Hymns.
   Mythical Poem Akhenaten.
2. Babylonian Epics 1. Creation - Merodach conquers Chaos.
   2. Deluge - Gilgamesh.
3. The Hebrew Scriptures. 600 - 200 B.C.
   a library in itself history - story - poem. prose - prophecy.

"The most important complex contribution made by any ancient people to modern civilization" Webster 101-2

1911 he was associated with several other members of the Faculty in a course in European history—a general survey of European history from the fourth through the nineteenth century. In the same year he taught an outline survey of ancient history to the Empire of Charlemagne, touching on oriental history only as it furnished a background and source for Greek and Roman history. By 1911 he was doing all his work in the History Department.

Although he had ceased to hold office in the Yale Y.M.C.A. when he began his work as tutor in Greek and Latin, the work of that organization continued to hold a larger and larger place in his heart. The able young men who served as secretaries during these years looked to him constantly for advice, new ideas, and inspiration. He kept in touch with Mr. Mott and other leaders of the World's Student Christian Federation, sharing their problems and praying day by day for the success of their work. But his work for Christ was not limited to Yale nor to the student movement. The following letter written to Mr. Mott in December, during his second year as tutor in Yale College, 1905, reveals the catholicity of his interests and also the number of religious undertakings to which he had put his hand and his head:

Your two notes of December 5 and 10, together with the copy of *The Pastor and Modern Missions*, reached me safely. I have waited before replying to finish the book, which has been of absorbing interest and of real help. It has already decided me to make one of my studies in the Life of Christ course which I teach to the Freshmen and at Waterbury and Bridgeport a distinctively missionary appeal each year. It is to be the one on the Mission of the Twelve and the Death of John the Baptist. I can take it as a point of departure, at least, for inculcating some good missionary principles. Yale is going to put more men, money, and prayer into China, and through China into all Foreign Missions, than she has in the past. The China educational work is taking hold of our men here as no general appeal could have been expected to.

Grenoble, France,
August 5. 1911

My dear Ned

God bless you both as you start on your trip for your life-work. Remember that Josephine and I will be always with you in spirit as brother and sister, and that our home will be always your home, whenever you wish to come and as long as you wish to stay. God has not chosen us to go but our hearts are both on the mission field. I shall come into even closer relations with the Yale as recording secretary of the society.

We shall think of you as passing along a few hundred miles south of us next week. You will be much more comfortable on the water than we are on land. We have worked hard and have just three weeks more before we take our vacation of two weeks at Paris, via the Rhine.

Alors, au revoir dans six ans à New Haven! N'oublie pas notre devise – Ce sera à moi aussi bien que à toi –

Je puis tout par Christ
qui me fortifie

Affectionately
Henry

Facsimile of Letter to a Yale-in-China Missionary

I have four distinct kinds of Christian work on my hands this fall: (1) student, (a) the Freshman Bible Class, where we have already 115 men enrolled with an average for the fall term of over 65—one man has already decided to join the Church next communion; (b) training of the Sophomore group leaders (my old Bible class of last year) for Bible study with men not in Association work; (2) business men's classes at the Waterbury and Bridgeport Y.M.C.A.'s; (3) young men in country towns—at Oakham, my summer place, where we have got the fellows of the town in a young men's club and congress; (4) Yale Mission in China. It is a great encouragement to see how, after all, they all want exactly the same thing and really the only problem is that of adaptation.

Exceptional capacities as a Bible-class leader brought him constantly into demand at the College Y.M.C.A. as a Bible-class teacher and trainer for leaders of groups. His Bible-study courses for Freshmen in Dwight Hall were a feature of religious life on the campus until his severe illness of 1912. In these he nearly always used his courses on "The Life of Christ" and "The Will of God and a Man's Life Work,"—the latter a course which he taught for several years before he published his volume with that title, and which was one of the most effective he ever employed—the result of his own study and his own experience. Sidney Lovett, '12, wrote of the impression which this course made on one student:

The first time I ever heard of Henry Wright, I was returning from Andover, having taken an entrance examination for Yale. This was in the late spring of 1909, and I entered in the fall. On the train was a man who was a Sophomore at Yale, whom I had known, a Catholic by profession of faith. With the ardor of any Sophomore with a new Freshman, he began to tell me about the College as to what one should do and what one should not do. The point, however, on which he was most emphatic was that, whatever else I did or did not do, I was not to fail to attend the Freshman Bible Class conducted by Henry Wright. He had been attending and found it very valuable and

urged me to be faithful in availing myself of that opportunity. I have often thought of this, especially the source from which it came, a Catholic boy, who yet found with that group something so real and genuine in the way of spiritual appeal that he just could not help but pass the word on to others.

Men who had attended his Freshman Bible Class were conscientiously followed up in succeeding years. In January of 1907 he mailed a communication addressed:

To those who were members of the 1907 Bible Class in Freshman year:

In Freshman year we studied together the main facts in the life of Christ with reference to their application to the student problems of Yale. Nearly three years have passed since then, and many of you have meanwhile taken up advanced studies and have been able to look at life from very different points of view. I want to ask you to do one thing more for me before you graduate, and that is to look once again at the life and teaching of Jesus and see if it will not be your happy experience, as it was mine in Senior year, to find that there is no real conflict between Christ's ideals and the best thought of the world.

We have asked Dr. W. J. Dawson to come to Yale for a week, February 3 to 10, to re-state the great principles of the Christian faith. It has been my privilege to know Dr. Dawson for some time and to visit in his home. I can think of few men whom I should prefer to have interpret Christ to you as you are about to go forth from Yale. May we not meet together again next week at the daily evening services under his leadership? He has assured me that he will be glad to talk personally at certain times during each day with any men who may be in doubt regarding questions of faith or practice.

Yours cordially,

Henry B. Wright

In later years Henry Wright had charge of a teachers' training class, in which the class leaders met for an hour of instruction and discussion before they went out to meet their different groups.

The following letter which he wrote to Dr. Mott on March 25, 1905, as spokesman for the men at the head of Christian effort in the University, shows how deeply he was always concerned for and how thoroughly he was a part of, the spiritual life of the campus:

I come to you with a very insistent message from Yale. We feel that we can say to you, "Come, for all things are now ready." We want you and Speer to come to Yale for a series of meetings directed especially to making Christians out of church members, from April 9 to 12. It is our plan to have one of you in the Chapel on April 9 and stay over Monday; then to have the other speak on Tuesday and Wednesday.

The spirit of God is with us here in power. We have had five men join the Church since Christmas. I have never known a time when there have been more enquirers. Unless, however, we can get these men to declare themselves, they will drop back. A body of men from all classes has been praying for six months, and we feel convinced—all are united—that the time has come and that you can help us. Unless you have a direct leading from God that you ought not to come, don't refuse us, for our leading seems clear.

We have been behind you *every day* in your Oxford-Cambridge trip. God used Dr. Boynton mightily in the Chapel last Sunday and there was a packed house for him in the evening, but he was called away by sickness in his family and I had to take his place. You could not resist our appeal if you had seen the eagerness in those faces as I spoke—a simple talk on purity, honesty, and the making of wrong right as means for realizing Christ. I have had several brief talks as a result of this one meeting. God is using the very simplest things with power here this year. We need you so far as our human minds can discern.

To this note Mr. Mott replied:

Your letter of March 25 reached me in Iowa. I at once replied by telegram expressing my regret that I could not accept the invitation owing to the fact that all my dates prior to sailing on April 12 are taken. In fact, the pressure on me is greater

than usual. I studied hard over the question to see whether I could not fit into your proposed plan but had to give it up with great reluctance. I trust that you have been more successful with reference to Speer. I am deeply impressed by the facts you give about the growing interest at Yale.

A memorable series of group meetings was begun in the spring and winter of 1905 among some intimate friends who were deeply concerned about the religious work at the University. These soon became known as the "Wednesdays at Five." James Howard, '09, remarked concerning these groups:

During Freshman year I was a member, albeit an uncomprehending member, of a group that used to meet in his room every little while. The men were mostly upper-class men and I was rather awed by them. Afterward, however—I think when I was secretary at Dwight Hall—there was another group of which he was the leader, in which we brought up the question of honesty, and the men all the way from Professor Bacon to Sherry Day, who was then a Junior, took turns in giving their own personal testimony in regard to their struggles with this elemental principle of Christian living. It made an indelible impression on my mind and has been of invaluable help to me ever since in my own efforts to maintain an absolute standard of intellectual and moral integrity.

Professor Benjamin Wisner Bacon, who was then college pastor, was very active as a counsellor and guide in undergraduate affairs of this nature. His capacity for friendship, coupled with his great learning, had caused his affection to go out to like qualities in Henry. He said:

The "Wednesdays at Five" meetings were "the heart of heart" of Christian activity at Yale. They were held in the little room under the eaves on the top floor of Dwight Hall, none being asked save the little inside group whom Henry and the rest believed to be one hundred per cent consecrated. You may be sure I felt it an honor to be with these heart and soul Christian boys.

He then mentioned many of the younger Yale men.

There were intimate revelations of personal religious experience there too sacred for any outside ears, but I may mention two I shall never forget, those of Joe Roe and Henry Cloud, the Indian. There were simple boyish prayers, and plans for rescue work in behalf of classmates and friends going wrong, as well as projects for successful work at Northfield and the Yale Hope Mission. Henry was, of course, always the leader, richest in experience, wisest in counsel, most indefatigable in effort. It was the very breath of life to him to be about his Father's business.

Professor Wright wrote to Ernest Sheldon in February, 1909: "The group is having wonderful meetings. Joe Roe spoke last time. It made us all better men."

Some scores of men were within the circle of the "Wednesdays at Five" during the years it existed, an experience which left permanent impressions. The plan of small inner circles of this kind to which Professor Wright gave great emphasis has been the secret of much good work in the University Association. In a group like this was conceived, in 1917, the idea of the "Committee of 71," which did notable work in putting Yale graduates on record as opposing liquor at class reunions.

In 1907 a new enterprise was started by some of the young religious leaders of Yale. The Yale Hope Mission, for men of the city, was opened in a small building on lower Court Street. The promoters were William J. Borden, '09; Charles S. Campbell, '09; and John Magee, '06. Louis J. Bernhardt, a recent convert of the old Jerry McAuley Mission in New York, was made its superintendent. Mr. Bernhardt, though wholly inexperienced in mission work, had a compelling story to tell of his life, his years in prison and his conversion. The mission was soon soundly established, and having good success at both winning souls and starting the converts on the way towards an upright and self-respecting Christian life. Mr. Bernhardt says of these early days:

Meetings of the workers, the superintendent, and those responsible for the success of the mission were held regularly in Dwight Hall. Henry was the leading spirit in these meetings, the one to whom all turned for advice, and on whose judgment all relied. His belief in the need and great value of the mission put heart into all the workers and insured the success of the enterprise.

Professor Bacon said:

As college pastor, my relation with Henry could best be summarized by saying that while I had the name and the official functions, Henry had the real cure of student souls. He wished it so. It could not be otherwise, because he had been for years the unofficial volunteer shepherd, and it would be hopeless, even if one were foolish enough to make the attempt, to substitute an official appointee of the faculty in the hearts of the students for the man who had chosen them, and whom they had chosen as friend and confidant in matters of religion. Henry never failed them.

The friendship between these two scholarly gentlemen, whose primary devotion was to truth and to Christ, grew and deepened through the years. Hundreds knew and loved both and caught something of the contagion of their spiritual lives.

Kenneth B. Welles, '08, who was Secretary of the Yale College branch of the University Y.M.C.A. in the college year 1908-1909, remarked of his association with Professor Wright in his voluntary unofficial capacity as adviser:

During the five years of my life in New Haven he was my commentary on the Gospels, and his life became the interpretation of the life of Jesus. Especially during the last year, when I was Secretary of Dwight Hall, did that added intimacy with Henry which the position brought to me mean everything. As I received a closer view of his methods of personal work with the boys in the College, who most needed the steadying hand of a friend, I came more and more under the lure of his personality. The weekly early morning prayer circle which Henry conducted

brought to those of us who were privileged to that intimacy a spiritual experience which will refresh us to the grave. After fifteen years his personality is still strong on me. More than once has he been a buffer against my worst self.

Another Dwight Hall Secretary, Robert Seneca Smith, '03, remarked:

He was a tower of strength in the work of Dwight Hall. As a teacher of the Freshman Bible Class, I think he reached from 100 to 150 men every year. There is "a lonely place against the sky" whenever I think of Yale.

Another of his students, William Barnes, speaks of him with the same affection:

I can see his fine face as he led us youngsters in the study of the life of our Lord. How wisely and deeply he led us; how he gave us confidence in the scientific atmosphere into which we were plunged; how he made the Christian life appealing.

In Sophomore year he came before me in a new light—this time as a man of prayer—for it was my privilege to be in a prayer circle that met weekly in Connecticut Hall, with such men as John Magee, Ken Latourette, Bill Borden, and the rest.

Then how my admiration grew as I saw his power to help boys find Christ, as he did with boys I knew who were going to the depths. Then I can see him at Northfield leading Yale religiously—an American Henry Drummond.

E. F. Jefferson, a famous Yale first baseman, for years connected with the Hotchkiss School, said of him:

I remember how kind and conscientious and sympathetic he was. He impressed us so much by his willingness and ability to understand and give help to all sorts of undergraduate saints and sinners. I suppose you know that he had a special bell in his old home which any one might ring day or night. No one but Henry answered this bell, and any one in trouble could see him without making any formalities or explanations to others of the family.

I recall one man whom Henry aided at a time when he was on the point of suicide because of degradation brought on by association with evil women.

Have you not noticed how many strong Yale leaders there usually are whenever any Christian conference in school or college circles is held? Henry put that type of leadership and life into Dwight Hall. He captured the consciences and imaginations of many strong men. As his life widened he carried this into a larger world without his passion showing any decreasing power.

Brewer Eddy said:

He passed on the best standards of the late nineties to the new decade of the new century. There was no man in that period at Yale more responsible for decent standards of living. He set his face like flint against booze and immorality. He never made any compromise in the terms of "necessary wild oats" or "they are just college men." I recall evening talks on the fence with him about the tragedy of broken ideals and moral failure upon the part of men we trusted and hoped for in college days.

Dealing with men in personal interviews over their most crucial problems occupied no little of his time. He felt that the greatest work he could do was to sit down with a man face to face and seek with him for a solution of one of life's ills. "Had a fine talk yesterday with a Yale man who went wrong," he wrote in the fall of 1910, "spent two years in prison, was converted, and comes back to Yale next fall. He has paid up all his debts. The knowledge of —— —— helped him largely to come to the decision. Just think how that case has multiplied itself." Whenever he was sought out by a man for help he gave the matter the right of way in his life and put his ministry to those who trusted him in this capacity above his own desires for pleasure or comfort. He wrote to his wife, who was in Taunton, Massachusetts, on a visit with her family, in October of 1911: "I wish I might come up to you on Saturday, but I mustn't. I have so many engagements that I cannot. I get letters every mail asking for interviews." Two

months later he wrote to her: "The best laid plans of mice and men sometimes get postponed. I had just got ready to do a tremendous day's work when one of the students called on me with as bad a case as we have ever had here. I've spent many hours today trying to straighten it out, and the crisis will come in an hour or two. I may be out all the evening, so I take this breathing spell to write just a line. . . . The case will be all over tomorrow." On the following day he wrote: "I was kept pretty busy yesterday in my 'avocation,' but I tried to work as faithfully on my case as Dr. Chandler did on you. I think it came out right, but it was a hard one." The next day he was able to report: "My case night before last came out beautifully. I know there is great joy in heaven over it."

On one occasion, just before the Christmas vacation, when he was looking forward to a few uninterrupted days at Oakham to prepare for one of his courses, a group of some of the most reckless men in the college asked his help regarding a student who had fallen into vicious habits. The man in question had left college at the time, but the young instructor gave up his trip to the country and remained in New Haven on the bare chance that the student might return during the Christmas holidays. The lad returned and experienced through Henry's guidance a thoroughgoing spiritual transformation, becoming an outstanding religious leader at Yale and extending his influence to many of the colleges of the East.

Professor Wright often obeyed luminous thoughts, as he called them, an impelling sense of responsibility, which he interpreted as the direct leading of God. Upon one such occasion he accompanied a colleague to the railroad station, and obeyed an impulse to go with him to Hartford. On his return trip, after a short doze he was awakened by an old pupil of his bending over him. The two rode to New Haven together, the student telling his story to his former teacher. Drink had driven him nearly mad and he needed help desperately. He

had been shuttling backward and forward between Hartford and New Haven on the train in order to keep away from the places where he could buy liquor. After their arrival in New Haven Professor Wright wired to a friend in Hartford to meet the boy on his return. Through the steady pull of friendship the young man regained control of himself and developed into a life of sobriety and usefulness. Henry Wright never doubted that he had been led of God to board the train that morning.

He always regarded his book, *The Recovery of a Lost Roman Tragedy*, published in 1910, as having been done under providential direction, inasmuch as it was the result of a promise he had made to his students never to use any translations to aid him in his preparation. One night as he was preparing a lesson for the following day he encountered an unusual use of a pluperfect. The solution of the problem seemed impossible without the use of a translation, but he would not break his word. Midnight passed and the daybreak was streaming into his room before he had found his answer, but during those hours he had discovered a lost Roman tragedy imbedded in the larger work. He worked on its publication in the late summer and fall of 1909. He wrote to Ernest Sheldon in July, 1909:

> My next big stint is the study in honor of Professor Perrin. Soltau has just got out a big book that fits exactly with my theory. You can imagine I am happy in reading it. He hadn't discovered my point but it is just what he needs to establish his theory. I have located an entire tragedy skeleton in the place where he says there ought to be one, but where he was unable to find it. No man ever had such fortune as I have.

The book to which Professor Wright referred was Professor Wilhelm Soltau's *Die Anfänge der Roemischen Geschichtschreibung* (Leipzig, 1909). In this work Soltau had published a formidable array of evidence to substantiate some claims he had made in a former monograph entitled *Livius*

Geschichtswerk (Leipzig, 1897). Contrary to the theories of Niebuhr, of Paris, and of a third school which saw in Livy a Roman Herodotus, Soltau attempted to prove that early traditions in Roman history, as known to us, owed their form and in a large measure their substance, "not," as Professor Wright put it, "to a body of lost native folk-lays, nor to a blend of primitive Greek and Roman myths, nor yet to the dramatic and narrative powers of a romantic historian, but to the clothing of gaunt and meager Roman family traditions with borrowings from the whole cloth of Greek drama and history by Roman dramatists of the third and second centuries B.C." Soltau held that the most fruitful source for studying that portion of the history of Rome up to the first Punic War was to be found in the Roman national drama of Nævius, Ennius, Pacuvius, and Accius. Not one of the numerous Roman tragedies of the republic has survived entire. Only eight are recognized from external evidence as *Fabulæ Prætextæ* or National Dramas, and of these there are preserved only some thirty fragments of a few words each. Professor Wright's diligent work was rewarded by the recovery of one of these lost tragedies in the text of Livy I, 46.

The ideals of scholarship he received from Professor Bernadotte Perrin remained a permanent influence throughout his life. He remarked of his old master in the study he published in his honor:

> The classical seminary on "Herodotus" and the "Tradition of the Persian Wars," conducted by Professor Perrin in the fall and winter of 1900-1901, was the decisive factor in the making of my own life plans. "The whole art of education," says Lankester, "consists in exciting the desire to know. By showing something wonderful, mysterious, astounding, and marvelous, dug from the earth beneath our feet, we may awaken the desire to understand and learn more about that thing." In the first session of that seminary, with the skilled hand of the trained excavator, Professor Perrin, in a few deft strokes, laid bare the rich source deposits of Herodotus, revealing to our

astonished gaze many a trace of what we had supposed to be a vanished and irrevocable past, hidden behind a nebulous plural, or a gentile adjective, or the deceptive parade of an oral source. . . . Then came the searching cross-examination—the detection of the needle of truth in the haymow of rhetoric; the nursing back to some resemblance of its former self a statement which perchance had been stretched and twisted on the Procrustean bed of a literary form. Finally, when gossip and malice and rhetoric had been disconcerted and silenced, the long row of witnesses would be dismissed from our sight, and there would pass before us, issuing from the day's gleaning of historic fact, not that motley array of harlequins and prodigies and impossible beings whom tradition had taught us to believe had played parts in the drama of Ancient History, but a dignified and stately procession of men with like passions to our own, each one filling his peculiar function in the divine and reasonable plan of the onward march of civilization.

A man who lived his life under God's guidance, Henry was altogether free from any inclination to place blame on the Almighty if his labors were not rewarded.

When he did not feel that necessity was laid upon him to attack a given problem, he secluded himself in disciplined study. "Self-development, when orders do not come," was a password to spiritual fruitfulness which he gave to his Freshman Bible Class.

A great sorrow that came to him in May of 1909 was the loss of his very close friend, Laurence Thurston, '98. Thurston was sent to China to spy out the land for Yale's missionary effort which has grown into the College of Yale-in-China at Changsha. He was the first martyr of Yale's mission and his spirit has been a guiding influence in the work through the years. On May 15 Henry penned the following note to Thurston's parents:

My heart has been with you every minute since Friday night, when I returned to New Haven late in the evening and Father was waiting to break to me the news that Laurie had been called

away. He knew, what you both know, that Laurie was one of the dearest friends I ever had and so he wanted to break the news gently.

The hours on the pond and at Johnny's Island were among the most precious of my life. Laurie knew my life's ideals and I knew his. I told him heart secrets that others never knew. It was because I loved and trusted him as I did not love and trust others that I confided in him. And I feel somehow very lonely tonight, almost as I did when Alfred went home.

I went over to Dwight Hall tonight. Dr. George A. Gordon of Boston was the speaker before two hundred Yale students. Wholly unexpectedly, he turned the address into a tribute to Laurie. I never heard such eloquence; Dr. Gordon was carried beyond himself. The boys were spellbound.

As I came home, one of the boys told me that Laurie's last words to him in New Haven—"I want you to come to China and help us"—were ringing in his ears as never before tonight. God has surely let him come as a ministering spirit to that man.

I know one thing very well, and that is that my life is purer and more consecrated than it was, because I knew Laurie. It makes heaven a much dearer place to look forward to when I think that he is there.

God bless you—I cannot write more.

As a labor of love and in order to preserve the record of this young man's life for the inspiration of Yale men, Henry Wright published his biography in 1908, entitled *A Life with a Purpose.*

On July 24, 1907, Henry Wright was married to Josephine L. Hayward, daughter of Doctor and Mrs. Joseph W. Hayward of Taunton, Massachusetts. Miss Hayward was a member of the class of 1898 at Wellesley. She became the companion of his work in every way, sharing all burdens and entering into all enterprises with him.

Professor Wright had for years wished to attain a speaking as well as a reading knowledge of French, German, and Italian, that he might be thoroughly conversant with the best work done by his contemporaries in his field of ancient history.

So the young couple decided to spend their honeymoon in Europe. They sailed in August for Bremerhafen, and spent one month in Hanover, where Professor Wright read Eduard Meyer in order to familiarize himself with the vocabulary of that learned historian before taking a course with him at the University of Berlin. They lived in Germany from the fall of 1907 to the fall of 1908.

Professor Wright's classes at Yale were given over to substitutes and his Freshman Bible Class to George Dahl. "For this purpose," wrote Professor Dahl, "he not only suggested books to read, but also permitted me to make use of his notes. These were a model of neatness and covered a great range of reading. Evidently he was constantly on the lookout for material for his Bible Class and jotted down poems and other materials under appropriate headings." Knowing the classes were in safe hands, Professor Wright gave himself unreservedly to foreign study and the year abroad brought much enrichment of mind and heart.

He threw himself into this new experience in a foreign land with an eagerness characteristic of him. For many months Mr. and Mrs. Wright spoke nothing but German, writing, reading, and even praying in that language. They seized every opportunity to avail themselves of the unusual privileges Berlin offered to hear Goethe, Schiller, Shakespeare, and the operas of Wagner. Professor Wright's happy spirit made him the center of life in pension activities and with his traveling companions. Starting off for the University every morning before the other members of the household had breakfasted, he worked with the urgency of one who has much to accomplish in a time far too short. He looked upon the year as a period for self-development in which to fit himself to do better work for his college and for Christ. "For their sakes I sanctify myself" was his motto.

The following letter written to his parents from Berlin January 16, 1908, throws such a strong light on his character

—his human fun-loving side, as well as his power of self-discipline—that it must be quoted entire:

My dear Father and Mother:

. . . This week I have been visiting the great teachers here in Berlin: Paulsen, von Wilamowitz-Moellendorff, Eric Schmidt, Delbrück. I have got many suggestions as to lecturing from these single visits. It is a great joy to be able to understand them all practically perfectly. I wrote a letter this week without a dictionary with no mistakes. I am quite proud.

We had lots of fun in the American Church last Sunday. The responsive reading was Psalms I and II. The congregation is quite different each Sunday, so they do not always know when to get up or sit down. Dr. Dickie started off, "Blessed is the man that walketh not in the counsel of the ungodly," and about half of the people stood up. He continued, "nor standeth in the way of sinners"; the people who had stood up were looking at the people still seated and were meditating whether to keep standing when Dr. Dickie read "nor sitteth in the seat of the scornful." When they got to the end of Psalm I the organist thought it was all over and got ready with both hands and all his feet to strike up an "*allegro impetuoso.*" Dr. Dickie started out to read just as the organist struck the organ with a tremendous bang. "Why do the heathen rage?" read Dr. Dickie. The organist stopped short—"and the people imagine a vain thing" he continued. It was a very funny coincidence of fact and Scripture.

With the year about half over, I am beginning to look back on the last five months and to plan to supplement my deficiencies in the remaining five. When I decided to come abroad I wrote down in my book to advance in all four parts of my make-up by this year of vacation and privilege—in body, mind, heart, and soul—physically, intellectually, socially, and spiritually.

Spiritually—my special task is nearly finished. I have practically completed the twenty-six studies on "The Teaching of Jesus and His Apostles Regarding the Will of God." I now have my theory and philosophy of life systematized, on which my future work in history and teaching must rest. It has been a wonderful study, to which I have given about an hour a day,

generally between 1 and 2 p.m. I shall spend the rest of my Bible study till next fall reading a little in the New Testament each day and adding to my outlines. The studies on "The Significance of the Life and Teaching of Jesus and His Apostles to the Scholar and Teacher" will be my daily Bible study during the next three years of my Assistant Professorship. In connection with formulating the outlines, I want to read the biographies of all the great scholars and teachers (like Stanley, Thomas Arnold, Joseph Neesima, Froebel, Drummond, etc.). I hope that the course will be useful in the graduate schools to raise up more men of Christian aims as teachers. Here, then, are my spiritual plans for the next three years.

Socially—I have come to know intimately one new civilization, its history and language. The result has been very broadening in sympathy for others and recognition of my old national prejudices. There are fine men everywhere in the world. Before we go to Italy, I shall run rapidly over Henderson's *History of Germany* again, so that I shall have in my notebook a complete mastery of the facts of German history. Also before we go to Italy, I shall make out a little notebook of facts for modern Italian history, and the same for Greece and Greek history. In the three months after our return I mean simply to go through Otto's *German Grammar*, not touching any other new language. I shall read a little history of England in July. Then for next fall I shall take up Italian in the Graduate School and the year after work up French by myself with the Otto method. At the end of my three years, then, I shall be in touch with four modern civilizations and languages: English, German, French, and Italian.

Intellectually—I have laid my foundations in seminar methods, epigraphy (+ Papyrus), and coins. Next fall I shall begin a regular systematic working through of Eduard Meyer's *Geschichte des Altertums*, reading all of the sources in either translation (Egyptian, Persian, and Hebrew) or in the original (Greek and Latin). I am going to do this on cards and insert the new discoveries of each year in their proper places. This spring I shall do little more than read Pliny's Letters and the parts of Polybius and Livy relating to the War with Hannibal, in preparation for my courses next year.

Physically—I have learned the value of not drinking iced water and milk, and the great advantage of eating slowly; also the essential value of walking each day. I get about four miles a day now and keep in fine physical condition. I expect to loaf much more in the spring term, so as to be full of "glaime" in the fall. The trip in the spring will bring lots of inspiration and life. . . .

Affectionately,

Henry

Early in the spring, Professor and Mrs. Wright took a long-anticipated trip of six weeks to Greece and Rome. Henry overflowed with enthusiasm as he visited for the first time the places he had come to know so well through his father's accounts and through his own studies at Yale. He was enraptured to see at last in reality the Forum, the Colosseum, the Appian Way—places as familiar to him in imagination as his own home or the Yale Campus. To come to know the land of his beloved Homer and Plato and Praxiteles was an absorbing delight. Their trip included visits to Venice, Milan, Pisa, Rome, and Naples, in Italy. With Naples as a center, they made side trips to Cumæ, Herculaneum, Pompeii, Pæstum, Cava, Amalfi, Sorrento, and Capri. The three weeks in Greece were spent in Athens, with pilgrimages to Marathon, Ægina, Eleusis, Corinth, Mycenæ, Delphi, and Olympia.

Red letter days for Henry were the ones of his visits to the battlefield of Platæa and to Delphi, where stands the foundation of the Serpent Column, the Platæan votive offering, erected in commemoration of the Battle of Platæa, about which he wrote his thesis when candidate for the degree of Doctor of Philosophy. The associations of Corinth and Mars Hill in Athens with the history of the early church gave these places a sacred significance. St. Paul lived again in his imagination as he read aloud on Mars Hill to Mrs. Wright the seventeenth chapter of Acts. Among the ruins of the temple area in Olympia he held a quiet service on Easter Sunday,

with Mrs. Wright and a little Greek shepherd boy making up his entire congregation.

Although Professor Wright's style in most of his published articles is simple, unembellished, and direct, when he came to write of this visit to Greece he rose to the heights of almost pure poetry. The following extract is from his book, *The Recovery of a Lost Roman Tragedy.*

Somewhat more than a year ago, on a morning in the late spring, the fondest dream of a student's life came true. Across the blue waters of the Ægean Sea, in the first pink flush of a faultless Eastern dawn, there rose to meet his eager gaze a city which he had never seen, but which he yet seemed to know as if it had been his own. A few hours later, after the steamer had made its way through the remaining stretch of the Saronic Gulf and had dropped anchor in the quiet of the Piræus, he found himself for the first time within the precincts of Attica, on the soil of Hellas. Few, indeed, were the hours which circumstance had allotted to that first springtime sojourn on ground so new and yet so strangely familiar—so few that many times, before the pilgrim had embarked upon his trip, he had even questioned the wisdom of attempting it at all. In three short weeks his pilgrimage was at an end and he had set face toward the West. But then neither misgivings nor regrets were in his heart. He was returning from the richest experience of his life. For him, in every place and at every hour on that enchanted soil, the curtains of time which screen the past seemed in a wondrous way to have parted. The din of the centuries which drowns the voices of old had somehow been mysteriously stilled, the battlefield of Greece had filled again with warring Eastern hordes and tiny armies of undaunted patriots. Her shrines, dimly discerned at first as lonely broken columns, had built themselves up, stone upon stone, to the semblance of their ancient beauty. Her agoras and streets had been filled once more with men and women of the Greece that was. And ever and anon, amidst the moving throngs of peace and war, the pilgrim had seemed to hear—so clearly that he could not doubt their identity—familiar voices of sweet cadence or of stern command, the voices which, once heard, remain, the undying voices of the masters of the past.

The time which he gave to Bible study in this year abroad enabled him in the fall of 1909 to publish the Bible-study course which was destined to be one of his most far-reaching publications, *The Will of God and a Man's Life Work.* For four years he had been working on the theme and had taught portions of the outlines. It is fair to say that this book is the most thorough treatment of the subject in any language. It ran through several editions and drew comment from Christian people and from many non-Christians all over the world. Professor Wright sent copies of the manuscript for criticism to fifty religious leaders, from whom he received many valuable suggestions. On July 15, 1909, he penned a note of thanks to Ernest Sheldon, '07, who had given him valuable criticism of the manuscript:

I am more indebted to you than I can tell for the careful work which you put in on the revision of my Bible-study Outlines. I did not realize how searching and suggestive it was till I came to incorporate the notes into the book. You have solved a difficult problem over which I was pondering with your phrase, "Willingness to do God's will the necessary condition for knowledge of it." I shall adopt it.

You raise a question about "knowledge of truth for its own sake." When this is genuine it is precisely doing God's will. But the phrase as used by many little men today is, I am convinced, a misstatement. It should read: "Knowledge of truth for *my* own sake," and comes under the head of "fame seeking."

You will hardly know the Studies when they appear. I have changed the name to "The Will of God and a Man's Life Work."

With appreciation of your assistance,

As ever,

HENRY

During his busy years as teacher he was constantly improving his knowledge of languages. After their return to New Haven, he and his wife took much pleasure with their German and enjoyed a year of Italian together at Yale under Professor McKenzie. "How is the Italian going?" he once asked Edwin Harvey in a note. "You must keep all these

languages up after you get back to China. It requires a little effort at first and then it becomes so easy to talk it at a meal. I believe it will do a lot for home life to have a mutual intellectual interest. Too often the man absorbs all that and leaves the woman starved." In letters he not infrequently fell into German or French or Italian. In the spring of 1911 he wrote in happy mood to Edwin Harvey:

Mein lieber Eduard!

Du bist ein ausserordentlich gutes Kind und schreibst vortreffliches Deutsch. Als Lohn bekommst du von uns einen Besuch. Am 7ten April meinen wir Sie alle zu grüssen.

Meines Erachtens hättest du noch ein Semester in Deutschland vollenden sollen. Es wäre schön, wenn du Marburg besuchen könntest. Dort ist die Natur vortrefflich und die Professoren sind auch sehr berühmt—das heisst, die Professoren der Theologie. Ob die andern Facultäten so stark sind, weiss ich nicht. An Heidelberg ist gar nicht zu denken, wenn du wirklich zu arbeiten meinst. Dort und zu München studiert man fast nie, besonders im Sommersemester. Über Freiburg bin ich leider nicht informirt und habe jetzt nicht Zeit genug Erkundigung darüber einzuziehen.

Den Vorlesungen in Göttingen hat mein Vater beigewohnt—zwei Semester—denke ich. Die Universität ist für Latinischs und Mathematik sehr wohlbekannt. Aber darüber nichts weiter heute! Ja, wie werden wir in Hannover zusammenplaudern!!

Die Billets sind gekauft—nach Bremen!! Von Ernst haben wir noch nicht gehört aber hoffentlich kommt er auch mit uns zu spielen.

Ach, du lieber Hannover! Eilenriede! Seufzenallee! Herrenhausen! Marschpark! Zoologischer Garten! Königliches-schauspielhaus! und Pension Wiebe!!! Nach dreijähriger Trennung sehen wir sie wieder!!!

Auf baldiges Wiedersehen,

Heinrich

The spring of 1911 found the Wrights sailing again for Europe, this time to study French in the beautiful university town of Grenoble in the French Alps.

The World's Student Christian Federation was holding its conference that spring in Constantinople. Before beginning his work in Grenoble, Mr. Wright attended this conference. Professor Bosworth of Oberlin and Professor Wright represented the American student body among the speakers. In his address, which was entitled "The Incarnation of Truth," Henry summed up in the following words the theory of personal evangelism on which his entire life work was based:

> Religion is imparted by contagion, not taught by words. Purity, honesty, unselfishness, love, the grace and truth which came by Jesus Christ, are not philosophical propositions to be accepted by the minds of men. They are actual living forces which spread by contagion—I almost venture to assert by contagion only—from man to man. It was our Lord Himself who characterized these forces in terms, not of philosophical abstractions, but of living organisms—the seed and the leaven. All He asked was the opportunity of contact.

After this conference Mr. Wright joined Mrs. Wright and her brother, Ernest Hayward, in Grenoble. The three had a summer of rich experience together. They lived in the home of a University teacher of phonetics, who tutored each of them separately for an hour each day. They attended lectures at the University, where they worked with Professor Rosset who was giving special instruction in phonetics to foreigners. Professor Wright and Ernest Hayward reveled in frequent excursions into the Alps in the neighborhood of Grenoble, and had considerable experience in mountain climbing. In vacation days the three visited friends in Germany, and made a short trip to Italy and to many places in France noted for their natural beauty or their historical associations. It was a glorious six months, full of work and play.

While in France Professor Wright spent a stated period each day working on the Bible-study material he was planning to use in a course for graduate students and faculty Bible classes, "Jesus' Message to the Teacher and Scholar." The

outline for this course he had worked up before he went to France, and during the six months there he filled in the detail and completed the twenty-five studies.

About six months after his return from France, early in March of 1912, he was stricken with broncho-pneumonia, and this illness proved to be a very serious one. He was unable to resume his classes even on part time till January, 1913, and was not able to take up full time work again till the following September.

Henry Wright had entered upon his teaching career a disciplined personality, conscientious in scholarship, and trained in the division and use of time, determined to fill the years ahead with useful labor as a teacher of the classics. But in college days he had dedicated himself to Christ, and to do God's will meant that during these years of teaching he often had to give up following lines of research, already fairly well in hand, to give his time, and mind, and heart to men who sought his help. This was the renunciation of work for which he had a passion and for which he was well equipped. It meant often giving up what is in many ways the most precious thing to a college professor—his full chance for quiet research, to publish, to achieve a reputation. But while he was gladly sacrificing, as he thought, his chance for future success in a teaching career, in order to help men find Christ, he was unconsciously becoming more and more expert in a field where there was a growing demand for men. Long years of being a friend to all who needed help in their sins and griefs had developed in him a unique power, compelling men towards goodness and unselfishness and sacrifice. He had become a specialist in winning souls.

Colleges that were looking for men of moral leadership to fill executive positions had already begun to recognize him as one of the type for which they were seeking. He was offered the vice-presidency of a well-known college, to rank above five deans of departments, with a salary much larger than he ever received at Yale. He was offered, also, the directorship of

religious work at a great state university, and the presidency of a western college. He refused these and other offers, thinking that he had a larger field of usefulness at Yale.

But when in 1914 the Yale Divinity School called him to its newly established professorship of Christian Methods, he accepted the chair, and henceforth gave himself increasingly to the work for men and for Christ that he loved.

CHAPTER VI

IN THE COLLEGES AND AT CONFERENCES

Integer vitæ scelerisque purus,
Non eget Mauris jaculis, nec arcu,
Nec venenatis gravida sagittis,
Fusce, pharetra.

Sive per Syrtes iter æstuosas,
Sive facturus per inhospitalem
Caucasum, vel quæ loca fabulosus
Lambit Hydaspes.

Pone sub curru nimium propinqui
Solis, in terra domibus negata;
Dulce ridentem Lalagen amabo
Dulce loquentem.

IF one would understand the student life of America at its best during the last three decades, he should turn to the student conferences, for there are focused the aspirations of Christian youth in its highest mood of dedication. Each June found Henry Wright with Yale's delegation at Northfield, there to feel the expansive power of a great movement. Contact with men of other colleges and of other nations liberated him from narrow loyalties and purely local enthusiasms. The essential solidarity of the Christian Student Movement throughout the world became apparent; the romance and extent of foreign missions gripped his soul. While still an undergraduate he gave much time to various relief works, missionary efforts, and conferences of the World's Student Christian Federation, which had been organized through the vision and efforts of J. R. Mott, Karl Fries, Luther Wishard, Pastor Eckhoff, and others, at Vadstena, Sweden, in 1897.

For over twenty years he was active in raising delegations to various student conferences. The climax of his year at Yale was always the Northfield Student Conference, and for this he generally recruited well over a hundred delegates, the largest number from any college. The number of men who went to Northfield, and the number who decided to go into missions and the ministry were, in his opinion, the two surest external tests which could be applied to Christian work at Yale. Among all the events of the college year making for emancipation of the spirit and dedication of life, he placed the student conferences first. Throughout the year he prayed for the gatherings at Northfield, Silver Bay, Seabeck, Hollister, Blue Ridge, Estes Park, Asilomar, and Black Mountain. These gatherings he considered not only the best place to receive information and inspiration concerning Christian movements, but also the best atmosphere in which to make life-work decisions.

Experience at Northfield revealed the fact that he had singular power as a Bible-study leader. For years he conducted not only Bible classes but also teacher-training groups and classes in personal work. This led to many calls from other colleges. He avoided speaking to great crowds, as his voice did not carry effectively in large places. In groups ranging from half a dozen to two or three hundred he was at his best. In college campaigns conducted by other speakers he often worked behind the scenes, preparing local men to conserve results of public addresses; this resembled Drummond's work for Moody in the inquiry rooms in English and Scotch cities.

Because of conflict between the early date of the Northfield Conference in 1906 and the late date of the Yale Commencement, the leaders of the Yale Christian Association decided to conduct a conference at the Hotchkiss School, June 30 to July 9. The venture proved to be a great success, with over one hundred men in attendance. Professor Wright was at that time working on his Bible course, "The Will of God," but

it had not yet taken the form in which he published it. Many of the ideas later embodied in this work he gave in a course to the men at this conference, entitled "Some Traits which Go to Make Up a Man." The studies were:

I. Honesty.
II. Purity.
III. Courage.
IV. Self-reliance — Independence.
V. Mastery of the Body.
VI. Mastery of the Mind.
VII. Steadfastness, Purpose, Faithfulness.
VIII. Thrift and Industry.
IX. Courtesy, Chivalry (Unselfishness).
X. Self-expression (Love).

These studies so impressed themselves upon the minds of the students that they requested him to publish the outlines, and this he did. He presided throughout the conference and was the soul of the whole affair. Professor Phillips of Yale, the distinguished mathematician, who was a member of the governing board of the Hotchkiss School at that time, wrote to him regarding the conference:

The Bellevue, Intervale, N. H.
July 15, 1906

Dear Henry:

I write to tell you how much I appreciate your most successful labors in the conduct of your conference at Lakeville. From Mr. Buehler's letters especially I can understand what a great spiritual help and uplift it has been to the school. Your genius in planning this and your energy and skill in executing the plan cannot be too highly regarded, and I know I voice the sentiment of the Trustees in expressing the great debt of gratitude we owe you.

I have always had an ambition to see this school become one of the really great schools of the country in scholarship and in moral and spiritual tone, and I thank you most sincerely for all you have contributed to this end. . . .

Affectionately yours,
Andrew W. Phillips

You and I have lived in little communities of men for the past twelve months. Have impartial judges noticed with astonishment the silent spread from man to man of pure ideals, of honest declarations, of unselfishness, of loving sacrifice? Have you and I had anything to give, anything contagious—not theories but living, irresistible forces? Or, in spite of many earnest appeals from the platform, have the forces of evil apparently gained ground where you and I stood as leaders? What is the reason and who is to blame? Let Paul answer. "If thou art confident that thou thyself art a guide of the blind, a light of them that are in darkness, a corrector of the foolish . . . thou therefore that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery?" Let us never forget that the evangelistic purpose of the Student Movement is to be ultimately realized by what we are, not by what we say.

Now granted that you and I possess this something contagious about ourselves; granted that we have something to give, there are, it seems to me, four qualifications which we shall strive to develop in order that the contagion with men may be best effected. With these every one of us may be an effective evangelist. The first of these is an accurate and thorough-going knowledge of the spiritual anatomy of man, the pathology of the human soul. We must know when to give. "He, the Christian worker," says Drummond, "should

Facsimile Page of *Incarnation of Truth*

The Lake Geneva Conference Committee invited him for their sessions in June of 1907. During his stay there he received a note from his mother, to which he responded with a long letter revealing the intimacy which existed between himself and his parents:

Lake Geneva Conference
Williams Bay, Wis.
June 18, 1907.

My dear Mother:

Your note, which was the sweetest that I ever received from anybody in this world, reached me just after I had returned from one of the meetings in which I had taken part, and I then and there thanked God for my parents and what my home had meant to me.

If I have been healthy as a baby and as a young man, it is solely due to the care which you and Father have taken of me. When I see so many good men handicapped even in religious work by ill health and by practices which took hold upon them because of defective early training, I never cease to thank God day and night for my home. Really, I do not know what it is to be sick or nervous. I sleep every night, even when work is hardest at Yale, as soundly and as sweetly as a little child. And that I owe to you and Father. It is a precious heritage, more costly than all the wealth of the richest man.

And then how often I think of my moral heritage—a life saved by the care of you two from those mistakes of young manhood which, while they do not utterly destroy one's power, always make it less than it might have been. I owe to you and Father entirely the joy and peace of the unhindered, unspotted life and any success which I may have in speaking.

And then you say that I never gave you an anxious thought. If this is true, it is because I had such a true mother that the vision of her love always came before me when I might have been tempted to do wrong.

And now about the little separation. If I allowed myself to forget God and the teachings of Christ I might be lonely, but I never am when I do not. It was strange, but I found myself just as much at home out in the West as at Northfield within an hour

after I arrived. There is a compensation in all absence. You get to know the real heart of your loved ones better through their letters than you could if you were with them. We write many things which we do not say. That has been one of the great compensations of my long engagement with Josephine: I know her heart and soul better than if we had always lived together after the engagement. Then, too, you think more of your loved ones and their sacrifices when you are absent, so really you are closer to them than when you are at home.

I feel that it is God's call for me to go abroad next year to prepare myself for larger usefulness at Yale. I shall regard my history work at Berlin as just as truly foreign missionary work as work in China. I have taken as my motto Christ's words, "For their sakes I sanctify myself." "Their sakes"—that is, the men of Yale—"I sanctify myself"—in this case more mental discipline, to be able to help them when I return. But at the end of it all is the blessed vision of home again with you and Father after a year of absence.

Love to all,
HENRY

A. J. Elliott, in charge of the work in the Lake Geneva region, said: "I can now visualize the students waiting in numbers in front of his tent for an opportunity to interview him personally and I recall distinctly how student after student came to me, bearing testimony of how helpful Henry had been to them not only in class but in personal interviews."

The Northfield Conference Committee each spring called upon him to teach the training group for Bible-class leaders, in addition to which he generally conducted a large class in personal evangelism for selected groups of students. On July 5, 1909, he wrote to his wife from Northfield:

It is wonderful how God uses a little thing which one does, in a mighty way. When I was able to get hold of —— —— I never anticipated that it would go beyond Yale. He went down to Pennsylvania State College this spring and told the simple story of our experience, with the result that the body of 1,300

men was just overturned. They have a great crowd here at Northfield of the most earnest men I have ever seen. They expect to have 1,000 men in daily Bible study next fall. They all knew me as soon as I came, for he had told them my name. They just flocked about me here and come to me with their problems, and I cannot refuse to go to them on September 17-20 for the opening of college. It has been a great joy to me to see it all.

I have been working hard all day today in the happiest kind of work.

In his work in other colleges he became acquainted with Frank N. D. Buchman and spent some days with him at Pennsylvania State College in the fall of 1909, training leaders for the year's work.

The volume, *The Will of God and a Man's Life Work*, was published in 1909 and Professor Wright immediately sent a copy to Buchman, to whom he had dispatched other Bible-study material from time to time. The latter replied:

Dear Henry:

Glad to get your postal—it makes the day go better. Your book has just come and I am delighted with it. Am introducing it not only in our Senior classes, but am teaching it myself to about a hundred short-course men at a class meeting on Sunday morning at nine. We have them for three months. Think it is admirably adapted to them for daily study. Those pregnant thoughts for each day will make the daily study exceedingly helpful and practical. Have but one regret—that I cannot have you as a normal-class leader, and your suggestions in it. Do you realize (I don't think you can, fully) how you have revolutionized things for us here by that normal class last summer? Have been teaching "New Studies" at the Ladies' Cottage and the interest there amazes me—it is the working of the Spirit. Went into that class with fear and trembling. This makes three large classes for me every Sunday morning, but I enjoy it.

Our team took training splendidly. Want to send you some of the pictures. Do you remember Captain Larry Vorhis suffi-

ciently well to drop him a note congratulating him on his successful year? You know we didn't lose a game. I am sure he will make the All-American team. Want him to go to Rochester. Are you going? Tell him about the spirit of your team at Yale and their interests. If he can only see it so as to give himself still more actively to our work! We are after the key men and we are getting them.

Freshman Class going well. Have only one lesson in cold storage of yours and will use that tomorrow—so, if you can, send me some more.

FRANK

Also, send me suggestions what to use with the Freshman leaders who go out to lead other Freshmen. Sorry that this arrangement is so one-sided—that I can't do more for you.

To this note Professor Wright replied:

I shall most surely remember the man you mention for the next few weeks. May he be led of God aright! A letter from Mott of a confidential nature tells of wonderful results from prayer recently. With much anticipation of Lake Forest,

I am as ever,

HENRY

For three weeks during the summer of 1910 Professor Wright taught at a Y.M.C.A. summer school at Lake Forest, Illinois. He wrote to a friend at this time:

Louis Bernhardt and I are out here at the first Triennial Conference of the paid College Y.M.C.A. Secretaries of America. We have about one hundred here; they all stay the full three weeks and work two hours a day in preparation for each lesson. It is a splendid work. Louis spoke last night with great power.

Louis Bernhardt had had the bitter experience of twenty-two years in prison for bank robberies, but he had been converted and had served as superintendent of the Yale Hope Mission for several years. He and Professor Wright had developed a strong bond of affection. Bernhardt was a uni-

versity man and the two found much in common in their approach to many problems. The man who had experienced so much of the seamy side of life was very effective in informing groups of religious workers about the temptations and the methods of the underworld.

Harold A. Dalzell remarked of Professor Wright's influence at this conference:

> His absolute sincerity as he sought in his own life to know and to do God's will opened the teaching of the Gospels in a new way and made Christ more real than He had ever been to me before.

A. J. Elliott said:

> In connection with our student work in the West, I question whether in any gathering he exercised any greater influence than in the Employed Secretaries' School at Lake Forest. Secretary after secretary went away from that conference with a new passion to do personal work because of their contact with Henry. No one will ever be able to estimate the influence in life work decision of his book, "The Will of God."

From Lake Forest he wrote to his wife on August 10: "I was really very happy to have a man tell me today, who is not taking my course, that the boys felt I was getting a lot of hard work out of them. That is a teacher's best reward." Three days later he wrote: "We have already worked out in consultation 'The Message of Jesus to the Farmer' for the agricultural schools and 'The Message of Jesus to the Physician' for the medical schools; so you see I have some work outside the hour of teaching." At the close of the conference, on August 26, he again wrote to Mrs. Wright: "I have just finished my last Bible class. It is a real relief to have the work done, but it has been such a rich experience that I do not mind being tired."

Another visit was made to Pennsylvania State College in the fall of 1910, to assist Buchman at the beginning of the

college year. Bible study, cleanness of life, prayer, methods of combating campus evils, and the importance of consecrated leadership in the place of command were discussed in a series of conferences.

A little over a year later, in September of 1911, Buchman wrote to Professor Wright about a contemplated series of meetings:

My dear Henry:

I have been waiting for guidance in reference to your visit to State College. Everything now points to the first Sunday in February, and I am planning to have Mercer here at the same time. Want you to lead our campaign for us and would like you to spend at least four days, giving your time to interviews and one large meeting every day, with the exception of Sunday. My present plan is to have Mr. and Mrs. Huston work in connection with you. Our idea is to have a Men and Religion Forward Movement. You are peculiarly fitted for our work here and have the confidence not only of the student body but of the faculty as well.

I have not heard definitely from Mercer whether he can come at this time or not, but I am convinced that it is the Lord's will that you all should work together. May I have an early word saying that you can come?

Keenly anticipating this opportunity of being near you and working with you, I am

Faithfully your friend,

FRANK

To this letter Professor Wright replied:

I can be with you on Friday, Saturday, and Sunday, February 2, 3, and 4. It seems almost a sure guidance that I ought to come. I was engaged for St. Mark's School for February 4, but Mr. Thayer wrote a change, leaving the date open for you. You must do all the planning and tell me just what to do. I'll come with my whole barrel of sermons. Please let me know by Christmas time the general line you want me to take, so that I may have plenty of time to study up.

The excellence of his preparations for special meetings was an outstanding fact about Buchman's service at Penn State. He again addressed a letter to Professor Wright on December 21, 1911, giving details of the coming campaign:

It is gratifying to all of us to know that you can be the principal speaker at our Men and Religion Forward Movement. We plan to have a committee of two hundred men working on the lines laid down by the national committee of the movement, and they will meet with Mr. Mercer on Tuesday evening, January 30. Mercer and Mr. and Mrs. Huston will carry the group and large meetings until you come, and prepare the way for you. You will have at least three large meetings during your stay, as well as group meetings and interviews. I want to keep you as much as possible for interviews, especially with men who are planning to go into definite Christian service. There will be, of course, the talk to the Freshman Bible class and other special meetings which will naturally take care of themselves, as you are constantly prepared along these lines. You know a college audience and know what they need. We have had six meetings thus far where we had more than a thousand men present. These men need direction and we want to deepen their spiritual life as well as lead many others out into an open declaration for Jesus Christ.

Professor Wright was well known and well liked at Penn State. In February of 1912, at the request of both Faculty members and the Christian Association, he participated in a series of evangelistic services. "I am just back from another tremendous three-day campaign at Penn State, with Ned Mercer and Dad Elliott," he wrote to Ernest Sheldon. "I spoke pretty nearly steadily for three days. There were over one hundred decisions for Christ in all. It was a glorious work."

In less than one month from the date of this visit he was stricken with tuberculosis.

After two years' absence from conferences due to his illness, he returned to Northfield in June of 1914, there to as-

sume once more a position of leadership and of wise counsel in the Bible-study program and to meet men in personal interviews. He wrote to his wife from the conference:

Henry Moore Cottage
East Northfield, Mass.
June 21, 1914.

It surely was a joyful surprise after we had gone to bed Friday night assured that Yale was beaten at New London by a foot, to find on Saturday morning that she had won by three. And to top it all, we finished the baseball series with Harvard in glory yesterday—13-8.

Last year Harvard won both and there was considerable hard feeling between Yale and Harvard during the entire conference; so I suggested to Durand Allen that we have a mock funeral ceremony by the Yale and Harvard delegates Saturday night at 9.30 and bury the hammer (for knocking) and the hatchet together. We bought a hammer and hatchet and tied one with a blue ribbon, the other with a red. Lorin Shepard made a tombstone, which read as follows:

Hic Jacet
Enmity Knocking
Tried, Sentenced
and Executed by
John & Eli
June 20, 1914

We got Bill Warren (the football guard), Harold Vreeland and Bill Campbell, all six-footers, to be three of the six pall bearers (Harvard was to furnish three). Dick Gurley, the shortest man, carried the spade. Harlan P. Beach was elected funeral orator, with Charlie Gilkey of Harvard to pronounce the committal service over the grave. Promptly at 9.40 p.m., with no moon and the sky full of stars, we started single file, in absolute silence, lock-step, from the Yale quarters. I led as Master of Ceremonies, Lorin Shepard was next with the gravestone, then the three bearers with lanterns, then Dick Gurley with the shovel, then seventy-five Yale men behind. Not a word was spoken. We marched clear across the campus to the Harvard quarters—

all that could be heard was the heavy locked step. The Harvard men were all out on the steps waiting in absolute silence. We stopped in single file before them and I stepped forward and in sepulchral tones announced to "Brother John" the death of A. HAMMER and De HATCHET and invited them to join us in burying them. Mind you, with a hundred and fifty men, not a word was spoken for fifteen minutes except the ceremony. I invited each "John" to march side by side with an "Eli" behind the corpses. We marched to a spot under an apple tree, formed a great circle, and the exercises began. In the weird flickering of the lanterns, the grave was dug. Mr. Beach gave the funeral oration. Then the committal service was pronounced by Charlie Gilkey, full of jokes but with a sober face, and the grave was covered and the tombstone planted. Then we sang one verse each of "Fair Harvard" and "Bright College Years" and each cheered the other. Everybody is everybody's friend today. It has had a great influence on the conference for unity.

We are having a simply wonderful conference. My hardest day is over tomorrow, when I speak or teach three times; after that, only once a day. I am keeping well and think of your help all the time. It is such a joy to be here with a single purpose, touching the lives of men.

After the Northfield Conference in 1914 an event occurred which marked a turning point in the history of the Christian Student Movement in New England and the Middle Atlantic states. For two weeks, from June 30 to July 14, forty-three secretaries and other leaders came together at Williams College to receive training and formulate plans for the next college year. A simple schedule was arranged, consisting of three class hours and one period for discussion of principles and methods each day. An evening devotional meeting was held by the Williams Haystack Monument, where in a prayer meeting over a century before the American Board of Commissioners for Foreign Missions had originated.

Amid these beautiful surroundings in the heart of the New England hills, men participated in what was for many the most vital spiritual experience of their lives. For some it

meant initial consecration; for all it meant a deepening of insight and determination. This conference, begun as a summer school, quickly changed into a vital fellowship characterized by eagerness for spiritual reality and frank sharing of religious experiences.

It is fair to say that for some time prior to 1914 there had been a period of spiritual indifference in the New England colleges. Although good religious work had been carried forward at many points, there were few places where there was marked and sustained spiritual vitality. Something of the formalism which had so often arrested spiritual movements in New England had permeated the colleges and schools; the striking result of the Williamstown Conference was that this lethargy, to a large extent, disappeared. Henry Wright's influence through his personal friendship and his course on the "Personal Life and Relationships of the General Secretary" was the greatest single force in the conference for building up its spiritual solidarity. A noticeable characteristic of his work at this conference was that although he held strong convictions he employed Christian charity and inclusiveness.

One who attended, wrote:

> He was more concerned in building up life than in promulgating any particular hobby. There was no compromise; neither was he divisive or schismatic; we knew that he was sent of God because he was clothed in the garments of humility and love. The spirit of Henry Wright lives as an eternal witness to the power of speaking the truth in love.

The youth of the men who attended was a noteworthy feature of the conference, two-thirds being less than five years out of college and one-half having graduated within the two preceding years. Herman Lum, captain of the track team and President of the Association at Pennsylvania State College, attended as a Junior. Francis Miller came from Washington and Lee, having just graduated: during the succeeding college year he traveled in the interests of the Student Depart-

ment of the International Committee in the preparatory schools of New England and the Middle Atlantic states. Henry W. Hobson and Morgan P. Noyes, both of the Class of Yale '14, began their work in September as General Secretary and Academic Secretary, respectively, of the Yale Association. The former stayed on a second year as Secretary of the Christian Association of the Sheffield Scientific School. Ernest Hedden, Williams '15, and president of the Williams Christian Association, acted with John Gibson, another Williams man, as hosts for the conference. Later Hedden was Boys' Secretary at Detroit and then went to Constantinople to engage in work for boys in the Y. M. C. A. Youthful leadership was an outstanding feature of the gathering.

Three results of importance to the student work in the East in the years following emerged from the "Williamstown Conference," as it came to be known.

The first was the enhancement of spiritual life which came to individual men. Professor Wright quietly began a small group which met just before bedtime for prayer and fellowship. No attempt was made to exclude any one; those who were a trifle timid at first soon came into the group and in a few days it included all the delegates. Along with this there was much quiet, unhurried counsel together. A mood of intellectual and spiritual honesty pervaded the group, coupled with an eagerness to discover the will of God for individual lives. In the midst of such congenial surroundings many men for the first time had opportunity to confront in unhurried fashion the problem of investing their lives. Men still speak of these two weeks together in the valley of decision as they mention great crises in their lives. The conference was a turning point for most of those who attended: some went on to larger usefulness and power; a few who could not yield full allegiance turned back sorrowfully. A notable fact about the meeting was that although the implications of Christ's teachings were held up in all their merciless searching power to men with a life upon their hands, and although some made the great re-

fusal, there was little or no criticism of the leaders who were responsible for these direct and penetrating appeals for total consecration to God's service.

A second result of the conference was the renewal of religious life that ensued in the Eastern colleges. During February of the following winter Sherwood Eddy, Yale '91S., conducted a campaign at Yale which affected the whole University. John R. Mott spoke at a series of special meetings at Pennsylvania State College under the leadership of Herman Lum as President of the Association and Frank N. D. Buchman as secretary. For the first time in a decade a spiritual solidarity was achieved among the leaders of the college Christian Associations in the East. "More than in any similar gathering we had a sense of great events impending," said Francis Miller, "and our complete unity of purpose as we set out to take part in them." During the two years following Williamstown, one after another of the New England college Associations formed inner circles similar to the Williamstown group—small, unadvertised fellowships of students committed to going anywhere or doing anything for Christ and His Kingdom. They carried through evangelistic campaigns which made a profound impression upon student life and thought. The providential availability of men like Raymond Robins, Charles D. Hurrey, Sherwood Eddy, John R. Mott, and others, for leadership in these campaigns accelerated this movement. Such colleges as Williams, Massachusetts Agricultural College, University of Maine, Dartmouth, Worcester Polytechnic Institute, and Cornell had campus-wide evangelistic efforts for the first time in years.

The third result of the conference was the enlarged conception which many received of the Student Association Movement as a whole. Plans were formulated for a national gathering to be held at Blue Ridge, North Carolina, the following summer to do for the national group what Williamstown had done for the men of the East. This plan was carried through

with the result that more than one hundred men met at Blue Ridge for a three weeks' conference in the summer of 1915.

A healthy balance was achieved between technical instruction in Association methods, religious teaching, and spiritual experience. Henry Wright was intensely interested in the practical duties of an Association secretary and in the efficiency of his methods of work, knowing that these are essential means of glorifying God. Under the inspiration of his teaching, organization was not a despised encumbrance but a sacrament, for those who had eyes to see and ears to hear.

In addition to Professor Wright, the Williamstown group had valuable leadership in David R. Porter, Clarence P. Shedd, Frank N. D. Buchman, and several others experienced in Association work among students.

Much of the power of the conference lay in the quiet work of the patient scholar from New Haven, diagnosing spiritual difficulties and stimulating men to make decisions, most often in the direction of sacrifice and persistent toil. For some the discovery of the first best plan for their lives meant going to seminary in preparation for the ministry; for others it meant graduate work and teaching; for some, the student secretaryship. Every man present felt that he had been mentally and spiritually examined and empowered for the years ahead. The experience was one which sometimes comes in retreats of this nature—a visitation seldom repeated.

Pennsylvania State College again invited Professor Wright to participate in a campaign in February, 1915, which, for the size of the group of outside helpers called in to assist, for numbers of interviews, and for the extent of fraternity house meetings, was a unique series of student evangelistic meetings. John R. Mott was the chief speaker. Professor Wright conducted a series for the Faculty, using the best topics in his course on "The Message of Jesus for the Scholar and the Teacher." Dr. Mott was at his best, and a mood of inquiry was evident throughout the entire college. Buchman was a

master at connecting men with those who could be of greatest help. There were interviews every hour of the day and until after midnight. Every man from outside was assigned a secretary who planned for him hour by hour, scheduled interviews, and arranged all details. It was an effective plan, now much used in college and general evangelistic work here and abroad. Nine men came on from Yale: Henry Hobson, Morgan Noyes, William DeWitt, Harold Vreeland, Walker Swift, Alvin Gurley, William Campbell, Henry Wright, Raymond Culver, and myself. Men were discussing vital issues of life on every portion of the campus; moral earnestness was in the air. The manager of one of the major athletic teams insisted on seeing Professor Wright at 1:30 in the morning, to put himself on record as a sincere follower of Christ. On the last day, at midnight, a special sleeping car departed with helpers who had come down from Yale, Princeton, Rutgers, Lafayette, and other colleges in the vicinity of New York City. Many students came to the train to thank individuals who had helped them in their perplexities and to wish the group Godspeed. They had participated in great adventure on the highest plane. That night a happy and thoughtful group steamed eastward through the snow!

Buchman sent Professor Wright a check to cover expenses, to which he replied in a letter which shows his scrupulous honesty:

My dear Frank:

I have just received from the International Committee a check for $3.54 for expenses to and from New York for a committee meeting. As I attended this meeting on the way to Penn State and as you paid my expenses from New Haven and back, it is apparent that this check belongs to you. I certainly ought not to have double mileage for the same trip. I should feel like a machine politician "working" the government, if I took it.

Lots of love,

Henry

In March came the meetings at Yale under Sherwood Eddy, which are described in another chapter. Buchman and others came on to help. Professor Wright, on March 12, wrote to Buchman:

Your kind note of the first of March, with its enclosure, reached me as I was starting for Buffalo to attend the meeting of the Religious Education Association. I thank you for your thought of me, but I should have been very glad to waive all question of an honorarium this year, for your contribution to our meetings was far more than any which I made to yours.

I was glad that you could be at the *News* banquet on Wednesday evening. For two years in succession there has been no liquor served at this, the greatest of our student gatherings. It is a distinct advance in student morale.

From December 4 to 12, 1915, Professor Wright spoke in a series of religious services at the University of Pennsylvania. On the Bible-study Calendar which he was at that time preparing weekly for two friends at Oakham, he recorded some of his appointments. On December 5 he wrote: "For all the promises of God in Him are yea—II Cor. 1:20. I shall speak twice today, once at 10.30 a.m. and once at 7.45 p.m. This meeting will be open to all the student body at Pennsylvania. Remember me especially in prayer for this." December 6: "Today I shall address the Freshmen at 12.30—about 600 students." December 7: "It is the Sophomores today, about 300 in number. I shall speak on the practical use of the Bible." December 8. "Today I shall address the Juniors on 'Prayer.'" December 9: "My audience today is the Seniors, and the theme 'A Man's Personal Religious Life.'" December 10: "I shall meet 1,000 men today and talk on 'The Choice of a Life Work.' 'Then touched He their eyes, saying, According to your faith be it unto you.'—Matt. 9.29." December 11: "Today will be my rest day and I shall think of my good friends in Oakham. 'I am persuaded, that neither death,

nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Jesus Christ our Lord—Romans 8:38-39.' This is the last big day—meetings at 4.00 and 7.45." Interspersed with Scripture and observations, he kept his friends informed in their daily Bible study of his movements at the great university.

Groups in nearby colleges constantly invited him for addresses. His messages had a certain provocative penetration that caused men to seek him out in interviews and write letters of inquiry, especially on life-work problems. On December 26, 1915, a Williams man wrote to him:

It was my privilege to hear you speak at the Student Volunteer Conference at Wesleyan this fall and to receive from you a life-work decision card which I have signed. Would you kindly let me know where, if anywhere, I could secure a couple of dozen of the cards?

My reason for asking this is as follows: Eight upperclassmen at Williams College got together before vacation under the conviction that the spiritual life of the college must be increased, that college men at Williams must measure up to their responsibilities in meeting the great problems of the world in later life, and not drift aimlessly into the first position that is offered, and that therefore a *secret* (for the present at least) band might accomplish much work in our college. It would also act as the mainstay in Raymond Robins' campaign in March. But we need some kind of pledge to bind us together and that is why I would like to secure more of your cards. Although our number is at present but eight, we feel sure that there are enough consecrated men in college to at least double that number.

I have written thus in full, not merely to ask for the cards, but thinking that possibly you might care to send some advice as to exactly what we might accomplish and how to do it.

The card mentioned read:

A CHRISTIAN MAN'S FUNDAMENTAL LIFE WORK DECISION

I will live my life for God, for others rather than for myself, for the advancement of the Kingdom of God rather than my personal success.

I will not drift into my life work, but I will do my utmost by prayer, investigation, meditation, and service to discover that form and place of life work in which I can become of the largest use to the Kingdom of God.

As I find it I will follow it under the leadership of Jesus Christ, wheresoever it take me, cost what it may.

Northfield secured Henry Wright again in 1916 to conduct the teachers' training course. The leaders met one day early for prayer and planning. At the morning session, held in Sage Chapel, he spoke on the Morning Watch. He was always powerful on this subject, but on this day his address was especially effective. It happened that I had omitted my early morning devotions, hoping for a prolonged period of quiet in the afternoon. Coming out of the Chapel and walking toward Stone Hall, I overtook Raymond Culver. We looked at each other rather sheepishly: "I am going to my room to get myself right to face these students," I said. "That is exactly what I am doing," replied Culver.

Immediately after the Northfield Conference in 1916 Professor Wright attended a gathering of about fifty student secretaries at the Hotchkiss School. Professor William J. Hutchins of Oberlin, afterward president of Berea College, came on as a leader, also. The fellowship of these quiet days together made a deep impression upon all who attended. Mr. Wright gave one especially effective address on the text: "That I may know Him, and the fellowship of His sufferings and the power of His resurrection," concluding the talk with these other words of Paul: "If I should say I know Him not, I should be a liar."

The Employed Officers' Conference of the Y.M.C.A. in-

vited him to be a leader at Silver Bay in the summer of 1919. Mrs. Wright accompanied him and the two had great pleasure later in visiting the scene of his labors at Plattsburg. Before college opened he also attended another important conference at Columbus, Ohio.

At one conference which he attended, a colored student was excluded from the hostelry where the group was living, whereupon he made a plan that a certain number should invite the boy out for meals each day and see that he should receive his full measure of fellowship and inspiration.

It fell to Professor Wright's lot in the summer of 1920 to be chosen as a leader for the summer school of the Student Department of the Y.M.C.A. held on the campus of Lake Forest College. Nearly one hundred secretaries from colleges and universities across the country were gathered here for a three weeks' period of training. He used his course on "Personal Evangelism," illustrated with recent adventures of his own in the art of winning men. Samuel M. Shoemaker recounts an incident which occurred during this summer school. He had been talking with Professor Wright about presenting distinctively Christian work, as a challenge to men, on a rather large scale, and asked his advice as to whether it was wise and fair to face men with it very often. Professor Wright replied: "The world is facing them insistently with its claims twenty-four hours a day. Why shouldn't you face them with Christ's claim for their lives?" In the same conversation Shoemaker told him of many men who said to him that they wanted to touch lives in a vital spiritual way and were going into medicine or teaching with that end in view, hoping to do it through contact in those professions; to which he rejoined:

> If a man is called to teach, let him teach. But if a man says that he is called to win men for Christ and he is going to teach in order to do it, I will tell him after twenty years' experience that he cannot do it. A teacher is obligated to keep as near the top of his profession as he can, which requires constant research

and rewriting of lectures. One must have some recreation, and some of us haven't much health. It takes time to win people. I have now gotten into religious work on full time, and I feel as free as a bird.

Henry E. Wilson of Illinois said of his work among the students: "He clothed the spirit of God in flesh and blood and made it a living thing among us." J. E. Johnson of South Carolina remarked of this conference: "All of the secretaries were drawn very close to him at that time, and I immediately asked him for a trip through the colleges of South Carolina."

Upon Johnson's invitation he made his first trip to the South in the spring of 1921, visiting Washington and Lee, the University of Tennessee, the University of Georgia, Georgia Institute of Technology, the three State colleges for men in South Carolina, Tuskegee, the University of Alabama, Vanderbilt, Erskine College, and Clemson College. At each point a profound impression was made upon the groups which heard him. In March he wrote a note to Mr. and Mrs. Monta C. Smithson which gives some of his impressions on this mission:

Charleston, S. C., March 21, 1921.

Dear Monta and Emma:

I am down here where they grew the soldiers Monta commanded overseas, and they surely are an interesting lot. I have never seen the negro on his native heath before. But I understand American history better since I have been below Mason and Dixon's line. The South has a difficult problem, but it is meeting it manfully with the Interracial Conference.

At Columbia I saw the Baptist Church in which the decision to secede was made. King took me in his auto out to see two old southern plantations—the Heath, beautifully kept up, and Wade Hampton's, which Sherman destroyed on the March to the Sea. The slave quarters were still there, the latter now occupied by free tenants. Only the pillars of the mansion remained.

Charleston reminds me much of southern France. There is the same dust and heat and easy, carefree life. The presence of thousands of sailors adds an interesting element in the com-

munity. Life is still cheap. There has been a report of a lynching in the paper every day since I arrived. But they haven't any use for booze or booze-runners in these parts!!

Tonight I go clear across the state up into the Blue Ridge Mountains near Tennessee. I expect it will be cooler there. I am to speak at Clemson College on Wednesday and Thursday. All the colleges here are military and the discipline is pretty stiff.

I have enjoyed my institutes greatly. The plan has worked successfully, so that I can get at exactly the men I want. The men are very responsive, and the South is contributing a lot to the ministry and to missions.

"I have had some beautiful letters as results of the personal evangelism institutes," he wrote in August. "There is no substitute for God. One man recently restored thirty-five dollars which he took ten years ago."

Something which might almost be termed a movement for week-end personal evangelism institutes grew up in the spring and fall of 1921 in the New England colleges. Charles S. Campbell, who since has been chairman of the Student Department, conducted one at the Massachusetts Institute of Technology. Professor Wright visited Bates, Middlebury, the University of Maine, the University of Vermont, Williams, Dartmouth, and Brown, in the same interest. These small gatherings were in the nature of retreats, wherein men already committed to the Christian way of life were fortified in their faith and instructed in the theory and method of communicating to others the essential truths and implications of Christ's teachings. In each college lives were permanently transformed by the conferences and interviews.

Silver Bay called him to lead the teachers' training class in conjunction with Professor A. Bruce Curry, in June of 1921. The two supplemented each other beautifully, the former emphasizing the direct enhancement of life which it was possible to bring to men through personal evangelism and the latter opening up and explaining the Scriptures. One night, after Stitt Wilson had delivered an unusually powerful ad-

dress even for that eccentric and saintly prophet, Professor Wright and I went apart under some trees to talk over matters concerning the Yale delegation and summer plans. Our minds were full of the address. He said:

There is a new note among the speakers. Something additional is rising up in the life of our time. These talks by Sherwood Eddy and Stitt Wilson are not usual talks. There is a new greatness about them; such speaking only comes when great issues are up. My father told me how it came in the days before the Civil War in the anti-slavery fight. In the years ahead we shall be examining all our social and economic life. Perhaps we are all on the wrong road; we must study the matter.

From then on until his death he read books on various labor movements, upon the wishes and aims of radicals and agitators, and the application of Christ's teachings to social and economic life. We talked a very long time about the conference and individual men. Bishop McDowell had given his famous talk on the boy with the loaves and fishes in the morning, and in the evening in the open air beside the lake he had addressed us on "An All-round Personality," using as his outline: "I am, I can, I ought, I will." It was a time at the conference when many were in the mood of decision and were coming to Professor Wright and to others with their problems. After prayer we sought out our sleeping places in the darkened camp. In August he dispatched a note to me in Paris: "The night I left you at Silver Bay about 11 p.m., after prayer together, a fellow met me at the corner of the house who was in the English Army and who strayed into our training group by accident. He had to get something right that night."

Upon the urgent request of several colleges, Professor Wright journeyed south again in the fall of 1921. J. E. Johnson said:

At Wofford College and Furman University, the same drawing power was manifest and men's lives were changed by his

coming. Five men out of the senior class at Wofford decided to attend the Yale Divinity School after hearing him there. We had hoped to have him in our State again this Spring.

The experience in South Carolina was duplicated at Davidson College, North Carolina State, and the University of North Carolina. The Secretary at Davidson College affirmed that no evangelist who had ever visited their college met with the response that came to him. Something of the strenuousness of his schedule is revealed in a letter dated November 7 to Leonard Wood, who was then in the University of Virginia:

It has been some time since you heard from me, but I have not forgotten you. Jo and I remember you in prayer almost every morning and I think of you especially today, for about 1.06 a.m. tomorrow (Tuesday) morning I shall be going through Charlottesville on my way to Spartanburg, South Carolina, where I begin my two weeks of lectures at Wofford College, Erskine College, Furman College, University of South Carolina, Davidson, and University of North Carolina. I speak thirty times in the two weeks.

Calls were insistent that he again visit the South in the spring of 1922, and although he was not at all well he consented to make the journey. J. E. Johnson said of this trip:

I was with him for two days at Erskine College, and some of the most intimate problems of life were discussed at that time.

G. W. Bergthold of Alabama Polytechnic wrote:

He visited us for a three day meeting with some of our Christian Association leaders in 1922. I believe I am not overstating the facts when I say that no man has ever gotten so close to that group of students, and made God and Christ so real to them, as did Henry Wright on that occasion. The earnestness with which the students took what he had to give is indicated by the fact that the meetings were held before breakfast on two days,

and that at each of these meetings not one of the men who had been invited was absent.

At that time he also visited Washington and Lee University and the State universities of Alabama, Georgia, and Tennessee. He wrote to Dean Brown:

It seems as if I had been absent a whole term. I have had no news from Professor Sneath and am anxious to get at the endowment with him. I have kept in the best of health and have had many rare spiritual experiences with these fine boys.

To Raymond Culver he wrote on March 22 from Nashville:

Just a line in the lull of a Sunday morning between the eight forty-five minute addresses they have given me here in thirty-six hours. I have a fine body of students and the messages have been used of God.

Fellowship with E. B. Schultz, J. E. Johnson, G. W. Bergthold, Preston Holtzendorf, Dwight Chalmers and other leaders in these colleges was an immense enrichment of life for him. Contact with the South produced an expansion of interest not unlike the result of foreign travel.

Persistent invitations came to him to conduct personal evangelism training groups in colleges in distant parts of the country. In January, 1923, he requested A. R. Elliott, in charge of the Student Department of the Y. M. C. A. in the Southwest, to arrange on paper a specimen two weeks' trip in order that he might see what it would require. He wrote:

I probably could not come this spring, for I am just over a four months' illness with boils and carbuncles, with complications, which forced me to give up all outside engagements. I might be able to get it in next year. I mean to be with you just as soon as I am physically able.

Again on April 28, 1923, he wrote to Elliott:

You will receive soon under separate enclosure our new Y.M.C.A. *Training Group Bulletin* for 1923-1924. In addition to the courses listed there I have this morning agreed to give a two-hour seminar on Evangelism with Students, taking up all the different kinds—mass, group, and individual. The request came from our prospective student secretaries in the schools. I am much better. I think I can be with you next spring for the two- or two-and-one-half weeks' trip.

In December in an intimate letter to A. R. Elliott, he laid down some conditions for the conduct of his visits:

My dear Roland:

Following your former suggested schedule, the dates would be:

University of Missouri..... February 26, 27, 28 (1924)
William Jewell College..... February 29, March 1
Phillips University..... March 2, 3
Oklahoma University..... March 4, 5, 6
Texas Christian University..... March 7, 8
University of Texas..... March 9, 10, 11
New Orleans..... March 12
En route..... March 13
New Haven..... March 14

I do not want any *preaching or addressing of chapel on this trip.* I simply want to meet any of the Christian leaders who will agree to attend all five addresses of one hour each. I call the whole set-up a Personal Evangelism Institute. There should be *absolutely no publicity in the college press about it.* The five talks come generally at 4 and 7 p.m. the first day and 4, 7 and 8 p.m. the next. Of course, if other hours are free from recitation, use them. The meeting wants to be in the nature of a retreat in a quiet place where we will be undisturbed. *I do not want numbers.* The whole object is to deepen the lives of the Christian men.

It is best for me to have a quiet room alone at night and not to eat at a fraternity or student club.

These five talks are:

1. What are We Trying to Do?
2. The Art of Meeting Men.
3. The Art of Winning Men.
4. The Way to God.
5. The Secret of Power.

The main thing to insist upon is that I am not on a speaking tour and make no public addresses of any sort. I will go any distance to meet two men if they will let me have five shots at them.

These conditions may seem arbitrary, but observance of them has had remarkable results. It goes without saying that I do not want to be in faculty homes or meet any social engagements. The time is too short.

If I have not made myself clear, just make me do so.

Faithfully,
HENRY

But in one week more Death had cut short these and other plans. His influence was spreading steadily in new and larger fields when his summons came.

CHAPTER VII

THE OAKHAM STORY

Heaven doth with us as we with torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not.

—William Shakespeare,
Vincentio in "Measure for Measure," Act I, Scene I

To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power, which seems omnipotent;
To love, and bear; to hope till Hope creates
From its own wreck the thing it contemplates;
Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire, and Victory.

—Percy Bysshe Shelley,
Demogorgon in "Prometheus Unbound."

IN the beautiful country of central Massachusetts, about sixteen miles west of the city of Worcester, lies the town of Oakham, where Henry Wright spent nearly every summer of his life. He was early imbued with the deep affection of his father and mother for the home of their childhood and youth, but his unusual devotion to Oakham was due not simply to natural human affection. In Oakham he first proved his faith in the power of Christ to redeem. The work of his summers was in large measure responsible for his belief in personal evangelism through friendship—a theory that is bearing fruit in the work of his students everywhere.

In his young boyhood his love for Oakham expressed itself in the whole-souled enthusiasm with which he threw himself

into all its community activities. A suggestion was made in 1890 by the editor of the small town paper, the *Oakham Herald*, that the town needed asphalt sidewalks. Articles appeared calculated to arouse enthusiasm and to stimulate interest in the project. The scheme was ambitious, but met with a quick response, an Oakham Village Improvement Society being formed with Amory J. Holden as its first president and chairman of the committee on sidewalks. Dean Wright, Henry, and Alfred were enthusiastic about the new idea, constantly planning and talking the matter over with Mr. Holden.

The first Oakham Field Day was held in the summer of 1892 under the auspices of the Village Improvement Society, to raise money for the sidewalks. The project met with such success that it became an annual event and its activities constituted the chief source of funds for village improvement enterprises for many years, long after the sidewalks were laid. Field Day became the chief social occasion of the year, with sometimes a thousand people returning to the village for the day. All houses were gaily festooned, eatables and fancy articles were sold at booths erected in the new Town Hall or on the Green, and a carnival mood prevailed. There were parades, with a grand marshal in uniform, and decorated coaches with laughable "take-offs." A dinner was served in the Town Hall at noon, the rest of the day being given over to a program of sports, band concerts, dramatic and musical entertainments.

Every year, for weeks before the actual event, Henry would be busily engaged in plans for Field Day. He and Alfred and Mr. Holden generally conceived some burlesque on current events for the humorous part of the parade—Coxey's Army, the Boxer Uprising, the Boer War, the Fall of Port Arthur, the Capture of Tracy, were some of the things burlesqued.

Later Henry had charge of field sports and ball games. The parade committee and the committee on advertising often claimed his services, and at these times he was delegated to construct "taking" posters and newspaper articles. Event-

ually he was made secretary of the Village Improvement Society and in addition to keeping the records of the Society and publishing several brochures on town history he constructed some excellent scrapbooks, full of photographs, posters, announcements, and newspaper clippings, now an invaluable collection of historical material.

Town enterprises were congenial to his cooperative spirit and this opportunity of working with others for a common cause gave him keen satisfaction. Considering that his early life in New Haven was somewhat secluded, it is questionable whether he would have developed his community ideas as he did without these early experiences. Many times, after a field day, he would exclaim: "What a wonderful thing it is for the people of a town to have a chance to work together!" Even after the necessity of having a Field Day to raise funds was over, he advocated its continuance on the ground that it developed a sense of unity and of responsibility in the town.

Baseball was a favorite game with the boys in Oakham, as with the boys in every small town in the United States from the time when the memory of man runneth not to the contrary, and when Henry grew to be a young man he joined the Oakham team and soon became its first baseman and manager. At that time two or three games each season were played with neighboring towns, but the team was not organized nor did it have a regular playing field. The players were compelled to use the town common or any suitable place whose owner gave permission.

An idea of an Oakham Young Men's Club gradually took form in Henry's mind. While he was growing up there was a great deal of drinking and there were some outbreaks of lawlessness. Almost no additions came to the church from among the young people. Outsiders frequently bought farms and became citizens of Oakham who never went to church, or who, belonging to the Catholic church, quite naturally attended their own services in nearby towns and seldom united with the townspeople in community enterprises. Because of this situa-

Do you know Ken Latourette's address. I forgot to get it of him.

Oakham, Mass.,
July 12, 1910.

My dear Ned-

We were happy indeed to get your postal but happier still to receive the note from sea which proved to us that you had actually landed in England. By this time Ken Latourette is with you and you have had quite a reunion of your wedding party - which reminds me that we have received the splendid photographs of the different phases of the wedding and are very glad to have them. I am sending you this next week a copy of the Perrin memorial as a little "Segengeschenk". We have already disposed of nearly 150 copies of an edition of 200 and have secured about 100 personal letters for Professor Perrin. He was deeply touched and cheered by the evidences of appreciation and friendship which they contained. I am so happy that it was possible to get the cooperation of so many friends.

I hope you will always write just as you did about yourself. It is the proof that our friendship is real when we can say just what we feel without regarding ourselves as

Facsimile of Letter

egotistical. I hope to tell you all the good things that happen to me — in fact to talk about myself a good part of the time

Northfield, in spite of the absence of Mott, Speer, and many others who were in Edinburgh was the strongest yet. I never had so many personal interviews before. The course on the Will of God went splendidly — about 50 men taking it. You know that it is being translated into Italian and is being adapted for workmen in the shops. In addition Dave Porter has just asked to have 12 studies adapted from it for the preparatory schools — especially those boys who go out into the world from the High School without a college education. You must work along slowly on that course or Sin. I am sure that it meets another vital need in our Bible Study today. I expect to work next on "The Significance of the Life & Teaching of Jesus to the Student & Teacher" It will take two or three years to get started though.

Did you know that Harmon of Northfield Seminary have just received $500.000 from Mr. Sillman's estate? Is that not a splendid gift!

On Sunday it was fearfully hot here so I made some ice cream and walked down to Henry Cummings with it. He still remains about the same. It is really wonderful. I came

tion the Club was planned. It was to be primarily an athletic organization and open to everybody, Catholics and Protestants alike. The boys had been neglected and a center for their social life was needed. The plan was to buy a small one-room shop then unoccupied, to move it onto a vacant lot, fit it up as a clubhouse, and start some activities which would attract the boys.

The scheme to form a club among the young men aroused some opposition in the town, but perhaps not more than any new enterprise has to encounter. Some one said to Henry: "There is no use working among these boys; they are not worth saving." He replied: "Well, they are all the boys you have." Another friend cautioned him: "You'll never be able to do anything with those boys." To which he rejoined: "Even if that is so, maybe some thoughts will be put into their heads that they will remember and pass on to their children, even if their own habits are too firmly fixed to change."

His purpose for his future work in the town took definite form in the years when he was an upper classman at Yale. A young friend in the town had been addicted to heavy drinking and seemed to be an impossible case. At Northfield and in Battell Chapel he had heard men preach on the Scripture: "I, if I be lifted up, will draw all men unto me." If Christ meant *all* men he meant this boy in Oakham. Henry took literally the promise wrapped up in the passage and applied it to his friend. Here was to be a test case. In his work with this boy he tried four main lines of approach which he described as the self-revelations of a friend, communicating to a man in difficulty one's own hard struggles to cause him to understand that one is touched with the feeling of his infirmities; the wounds of a friend, the sharp, incisive, arresting action of confronting a man with his misdeeds; the gifts of a friend, the revealing of a disinterested love which stops at nothing and asks no reward for itself; the sacrifices of a friend, which show forth when all else fails the outreaching redemptive compassion of the Cross. Some men would yield to one approach better than

to another; men in different stages of spiritual development or moral shipwreck would respond to different modes of the practice of friendship. Henry applied each to the boy with whom he had grown up in the little town. He bought his friend a gold watch, to give him tangible evidence that some one cared for him. This gift was made under an irresistible impulse, a mystical impression, so characteristic of his prayer life and dealings with men. Year after year he tested God's compassion and power to redeem. At last his friend made a complete and final break with his habit, and Henry Wright felt that his faith had been justified. From this time redemption became the ruling passion in all his labors for the little hamlet. The kingdom of God was to be wrought out there among his fellow townsmen. He threw his whole soul into the regeneration of the boys. He never lost faith, even when they kept on in their old ways. When one plan failed, with characteristic determination and hopefulness he would try another, always looking forward to the joy of ultimate victory. Thus through many years grew and became perfected his belief in the efficacy of personal evangelism through friendship.

For the sake of their influence upon the boys many splendid college men were brought to Oakham for stays of different lengths. As far as possible he chose men with proved Christian characters as well as brilliant athletic reputations. These students gave talks on pertinent subjects and played on the different teams with the young men. The first man to come up from New Haven to assist in the work with boys was Howard Richards of the Class of 1900, Yale Scientific School, who spent some days at Oakham in the summer of 1904. The following summer Edwin Harvey, '07, now of Yale in China, stayed throughout his vacation in the village, and made a month's visit in 1906. Herbert Malcolm, '07, later headmaster of the Lake Placid School, lived in Oakham and joined enthusiastically in all of Henry's work for the boys. Some men were brought up for shorter periods—a day or two, or perhaps a week. Among these was Louis J. Bernhardt, then of the

Yale Hope Mission, who came to Oakham on two occasions and told the remarkable story of his life.

As manager of the Oakham baseball nine, Professor Wright not only tried to instil into his team high ideals of clean sportsmanship, but when the Oakham boys were playing with boys from other towns he assumed full responsibility for all acts of the team. Although most of the boys who came to the ball field were honest, straightforward country boys, now and then there would be one who had not such a keen sense of *meum et tuum* as could be desired. A lad on the Rutland ball team lost a glove while playing on the Oakham field. Henry immediately sent him a fine one to replace it. The astonished recipient wrote in reply:

Rutland, October 16, 1900.

My dear friend:

I received your letter and the glove this morning. I hardly know whether to accept it or not, as it is a better one than mine, although mine cost $3. I asked some of the boys about it, and they told me to accept it. You really weren't under any obligation to replace it, but we all know up here that you have a better principle and a finer sense of honor than most young men. This is not flattery, but is the sentiment of myself and the rest of the boys here. I most sincerely thank you for what you have done, and hope you may succeed in your ambition, whatever it may be.

With kind remembrances from all the boys, I remain,

Sincerely your friend,

A. G. Dowd

Ernest Hayward, hearing of Henry's desire for some athletic equipment, in 1902 sent him two fine gloves and some balls, to which the recipient replied in great glee: "I shall try to preach some lay sermons this summer with both gloves and the balls, and it will be a joy and inspiration to me to think that you chose the texts."

On July 22 Hayward received another note from Oakham about the ball team and other matters:

Yesterday we laid out the prettiest baseball diamond Oakham has ever had. We have found a piece of ground immeasurably better than Mullett's down at Alfred Morse's. It is only half as far from town. We had to pay for it, but it is worth it. We were hoping to practice this afternoon, but the shower has broken us up. Addison Angus pronounces my catcher's glove better than any other he has ever had on. My infielder's mit is getting a fine pocket and can't be beaten for quick work.

I am beginning this Thursday a series of ten studies in I Corinthians 13 with the Oakham people. I forget whether I sent you a copy of the outline I got out or not; at any rate I enclose another.

I had a fine time during my four days at Whitinsville, although we had quite as much rain as theology and we had no small amount of both.

My trip to Brown you were asking me about has been postponed till November 8, and I am going to Harvard September 16 to 18. I may go to Virginia for September 21 to speak on Bible study at the University of Virginia.

Read a book of the *Iliad* yesterday and 350 lines today.

Not everyone on vacation, even Greek students, reads a book of the *Iliad* one day and three hundred and fifty lines on the following! He made a point of studying some particularly difficult subject at odd times when he could master small details. "I have enjoyed my German adverbs today," he wrote to a friend, "*allerdings, freilich, gegenwärtig*, etc." The Whitinsville meeting was a group of young Yale graduates who drew apart for a few days for fellowship and to discuss religious matters.

Even during the winter he planned constantly for his friends in the Massachusetts hills. Just before Christmas, in 1902, he wrote to Ernest Hayward:

I have just sent the Oakham baseball team the caps I ordered. They are of Yale blue and look very professional. Bert Malcolm goes up to spend his vacation in Oakham with Van; he is to act as my agent.

It was in the summer of 1903 that Henry settled on the piece of land which he bought for a ball field. Finding that many of the Oakham boys were too shy of the church to come to meetings that he had held there, he determined to go out to them and work side by side with them, that he and they might have a better mutual understanding. The prospective ball field furnished the opportunity. It was full of rocks; to prepare it for a ball field meant hard manual labor, but the boys volunteered their services and Henry shared their work, digging, blasting, hammering shingles on the clubhouse roof, going for dynamite himself for fear of accident, while by comradeship and private conversation he sought to lift up Christ and draw the boys to Him.

On August 1, 1904, occurred a great event—the dedication to the glory of God and clean sportsmanship of the ball field which he had purchased with his savings. The Worcester *Telegram* ran an account of the celebration, of which the following is a partial copy:

The athletic field was dedicated to the use of the athletes of Oakham for all time at three o'clock this afternoon by Professor Henry B. Wright of Yale College, assisted by an assembly of five hundred people.

At no time had it been announced that the most public-spirited man should win a prize, but on the quiet some philanthropist had given Professor Wright a $5 gold piece to be given to the person who did the most to make the field. So Bert Reed was called forward and given the coin amid great applause.

The field was then turned over by Professor Wright to the athletes of Oakham so long as it should be used for fair sport.

Professor Wright then had the record stone, which is a shaft of field granite that stands six feet tall, unveiled. On this stone will be engraved a suitable title to show to posterity to whom the field belongs and how it came about. On the other three sides of the stone will from time to time be recorded victories won.

Mr. Wright, in closing, called upon one of the old sportsmen of the town to tell of the games played when he was a boy. This was George W. Stone, who used to be a crack player of round

ball. Mr. Stone described a game that Oakham won from West Brookfield thirty-nine years ago on West Brookfield Common for a purse of $500. It took three days to play the game, and when it was over Oakham had won, 28-27. Nine of the team are still living and seven are members of the Grand Army.

Professor Wright urged the town's teams at baseball to play with town men, not to hire outside talent, for then the merits of town athletes were not brought out. Professor Wright urged fair play and fair umpiring.

His ideals for the team are expressed in his brochure *Soldiers of Oakham in the Great War:*

We had observed from the start two invariable rules: (1) that no one should receive pay for playing on the team; and (2) that no non-resident players should be brought in from other towns, even if adherence to the rule meant temporary defeat. We had faith in the efficacy of unselfish service and town spirit ultimately to develop—even out of much new and crude material each year—a victorious nine. The season was short, rarely over six weeks, and there was a constant shifting of population, which made sad havoc in our ranks from year to year. But the team we built up anew each year was the town team. The boys were proud of it, and Oakham families preferred to have their own sons play regularly week after week and put over a victory now and then, rather than hire outsiders, win some single victory, and then disband.

The Oakham Young Men's Clubhouse was not complete when the field was dedicated and its dedication was put off until January 13 of the following year. An impressive program was prepared for the Town Hall. Henry made some remarks on "What Started the Idea." There was a reading of the constitution and by-laws, followed by a talk by Herbert L. Malcolm, Yale '07, on "What the Club Can Do for Oakham." He was followed by Edwin D. Harvey, '07, on "Qualities of a Good Citizen," and the formal program concluded with an address by Morgan H. Bowman, '05, Captain of the Yale Baseball Team, on "The Part Athletics Can Play

in the Development of a Good Citizen." A group of the young men then gathered in the clubhouse for an informal discussion of athletics with Captain Bowman. Enthusiasm ran so high over baseball in the following summer that two teams had to be organized.

In a letter to Ernest Hayward, from Oakham, on August 28, 1905, is revealed the devotion with which Henry Wright consecrated himself to the task of winning the boys of Oakham to Christ:

> We have been working for nearly a year with the deliberate aim of presenting the claims of Christ to every young man in town this summer. I have never been able to get the responsibility off my mind and so we set about it in dead earnest. Early last fall I asked Ned Harvey, a Sophomore at Yale, who was converted in a New York Mission and is one of the strongest men physically and spiritually in the class, to spend the summer here. Bert Malcolm, Ned and I met every day at noon in my recitation room in prayer for the town and the boys. We were all brought together here in July—Ned, Bert, Ad, and myself.
>
> We started right in with the worst fellows, the heavy drinkers, and have spoken definitely with over half of all the boys. Two have declared definitely, and all are responsive. Nearly every one comes out to evening meeting and all seem eager to learn, but are terribly weak of will. The stories we have heard this summer, of sin and despair, are terrible; but we have faith to believe that they will find peace in Christ. Isn't it strange what a false front of pretended happiness the world works under for the most part? I never knew what real life was till this summer.
>
> We have just about three weeks more and then we must drop the tasks here for others. But it does work, Ernest, and this is the happy issue of our experiment.

The field and the clubhouse came to make a very good appearance. The diamond was well laid out and flanked by two covered players' benches, a sporting touch which was added in the summer of 1906 at considerable expense. In this summer the widow of Dana Eddy presented the team with a flag

in memory of her husband, a brother of Brewer and Sherwood Eddy, who had been a classmate of Henry and cognizant of his dreams for the Oakham boys. The summer closed with a banquet to the Hubbardston team in the Town Hall. Henry was chosen to act as toastmaster, and Addison Angus, Charles Smith of Hubbardston, Herbert Malcolm, and Philip Baldwin responded. Henry read a poem which he had written on "Geof at the Bat," a jest on one of the players. At this time a vote of thanks was given for the covered benches at the field and one to Mrs. Eddy for the flag. Hubbardston reciprocated the following August by entertaining the Oakham nine. These amenities did much to strengthen the bonds of good feeling among the adjacent towns.

The "Geof" mentioned in the poem was a roving ex-professional ball player, a Catholic, who worked for some months in the little town, finally dying of tuberculosis. Henry gave this boy perhaps the first real friendship he had ever known. When Professor Wright was in Rome, in 1908, he secured the Pope's blessing on a small cross which he had bought for Geof, knowing how highly the boy would prize it, and wishing to win his loyalty to Christ through the mode of religion to which he was accustomed. Henry Wright never believed in proselyting.

"Do you remember Geof?" Henry wrote to Ernest Sheldon in 1913. "He died last week. He wrote me a beautiful letter just before he died. I am so happy that his path crossed mine."

A young lad of the town was suffering from a severe accident in the summer of 1909. Henry visited him regularly when in Oakham. He wrote to his wife about the case on July 27:

> Bert Reed came and got me last night with his new horse and took me down the Brookfield Road to see Henry Cummings, who got crushed at Dean's Mill last winter and will probably never get well. He is one of Bert's friends and I was just delighted to see the devotion and true Christ-like spirit which Bert showed toward him.

The accident brought on tuberculosis and gangrene set in. The affliction was so noisome that almost no one could endure to be in the same room with him, but Henry's heart went out to the unfortunate boy and he spent a great deal of time with him trying to bring him courage and comfort, and a knowledge of Christ's love.

Esprit de corps was a most important element in a team like Oakham's and Henry had many clever ways of developing it, some very humorous. No one was to shave on the day of a game, a superstition he had got from old Yale football teams. On one occasion a silver loving cup was presented to a member of the ball team who had played successfully for twenty-five years. Constantly through the year he was alert for opportunities to reveal his affection for the boys on the teams. Anniversaries were remembered; often during the long winter months a book suited to meet a certain need was posted to some man in a snow-bound farm house on a lonely road.

One of the most extraordinary things about the whole of his baseball experience was that he never cared much for the game in and of itself. He learned to field well, and every day one winter he practised swinging two heavy bats in order to get his muscles trained to it. This he did in the cellar, guiding his swing on the mortar rows between the bricks! In the end he batted above the average. He played the game because of the friendship it afforded with men whom he loved and wanted to reach. Plays and rule-books were mastered, and he often went to college and league games that he might be as familiar as his friends with the development of the sport.

By the summer of 1915 the ball team was well organized, the field in splendid condition, and the small clubhouse suitably equipped for its purpose. This summer Professor Wright employed me to coach the team. I came to Oakham after the Northfield Conference and was later joined by Raymond B. Culver, Yale '16, who added greatly to the enjoyment of the Club meetings by his splendid singing. We both worked on the town history which Henry was preparing, in the mornings,

and coached the team after supper. We had many games with towns in the vicinity—South Barre, Paxton, North Brookfield, Hubbardston, Rutland, Wheelwright, and others. An Old Home Day was celebrated with appropriate speeches and exercises, together with a big ball game in the afternoon. To close the ball season that year we had a double-header ball game, four teams participating, followed in the evening by a dinner in the basement of the church. As the carriages full of boys drove away, each was handed a parcel neatly done up and tied with a ribbon, containing Dr. Exner's *The Rational Sex Life for Men*, Henry Ford's pamphlet against cigarettes entitled *The Case Against the Little White Slaver*, and two publications by Professor Irving Fisher of Yale on liquor. The day was a gala finish to a most profitable baseball season.

It should be noted that while Professor Wright was working during his summer vacations with the boys of Oakham, he was also busily engaged on other large tasks—planning courses for his work in the college or in his numerous Bible classes, writing articles for magazines, or compiling historical material. From 1912 on he did an amazing amount of work each year on a history of the town of Oakham, hoping to complete the task which his father had begun some years before. The history gave him contacts and it was congenial labor for him intellectually, for he was a born ferreter-out of lost historical evidence. It also furnished an opportunity to train many of his helpers in historical method and habits of scholarship. The genealogy of every family which had ever lived in the town was carefully worked out. At the price of prodigious labor, maps of the town were constructed, picturing it at intervals of ten years from the beginning, each with all farmhouses and other buildings standing at that date located on it. He would search for days until he discovered a cellar hole which would give the key to a situation, or would burrow with the patience of Job in the archives at the Worcester Courthouse to locate a name on a tax list or the registry of a deed. In the summer of

1915 he and three others searched for hours to locate an Indian corn mill, without success. He persisted in his endeavors and on November 7, 1921, in a letter to Leonard Wood he exclaimed in triumph: "We found the Indian grist mill after seven years' search!" Often he would exclaim, as he discovered the last link in a chain of evidence: "There is nothing hid which shall not be revealed!"

Professor Wright wrote to John R. Mott on August 24, 1915:

We have had a wonderful summer here at Oakham. I have had two Yale men with me and we have been wonderfully led by God to round up the men and boys for Christ. All this in addition to the book I was writing, the first rough draft of which is finished. I sometimes feel that I was meant for the rural work rather than the college community. I could write a novel on the soul experiences of this summer. And let me give my testimony, too, Mott, to the fact that there is nothing in the work for men and boys without evangelism tied up to it and decision for Christ as its objective. We are tired, but supremely happy.

At the beginning of August, 1915, Professor Wright had sent out the following notice to the young men of the town:

Every Tuesday and Friday evening during the month of August, the young men of Oakham are invited to meet at the Clubhouse immediately after the baseball practice for a social hour. Raymond B. Culver will sing some of the old favorites. Short, snappy, fifteen-minute talks will be given on body building, training, track athletics, tennis, etc.

Among the speakers will be George Stewart, Raymond Culver, Henry Hobson, manager of the victorious Yale Crew of 1914, and others.

Plans will be set on foot for an entertainment later in August for the benefit of the Young Men's Club.

At the close of the summer he wrote to Frank Buchman, who was at that time in Calcutta, India:

Do not think that because I have not answered your good letter of many weeks past I have forgotten you entirely. I think of you and your work each day in my morning watch. I was in complete isolation from the rounds of regular interests from June to October. Five of us—my wife, her brother, two Yale undergraduates, and I—gave ourselves entirely to the spiritual regeneration of Oakham, and we had the greatest summer of our lives. The work came to a head in the middle of August and spread to the surrounding towns. About ten of the people have already come across, and we are so well started that we are to go back once a month right through the winter. We are planning special evangelistic services for the first week in January.

The event in the middle of August which caused such a profound impression upon the town, and which he mentioned in this letter, was the death by drowning of the infant daughter of a young couple who were very dear to him. The husband had played on the ball team many seasons. In *Soldiers of Oakham in the Great War* Professor Wright mentions the spiritual experiences following the tragedy:

The summer of 1915 was one never to be forgotten in the history of Oakham. . . . And when on a memorable day in August the little daughter of the captain of our ball team slipped away to be with God, one after another of those who had hastily gathered by the water's side to seek for her found Him instead. In a very remarkable way, somewhat as the boys in the trenches experienced it when face to face with the great adventure, God became very normal and real in Oakham town.

Through sorrow their friend hoped that the young parents might find the resources in the spiritual life which were his. In the midst of a heavy schedule he prepared for them a weekly Bible study covering each day, a work which he continued for one year. The entire series is a memorial of a friend who poured himself out through hours of patient toil to share with a bereaved mother and father the riches which life had brought to him. Only a few will be given, although the whole set is worthy of publication. They illustrate a

singular ability to adapt Biblical material to the daily needs of hard-pressed men and women.

Sunday, October 3, 1915. The story of Christ walking on the sea. (Matthew 14:25-32).

Today is our prayer day and I have given you the shortest prayer in the Bible ("Lord, save me"). Peter was a man just like —— ——. He had been pretty tough and swore a great deal, but he became the leader of Jesus' disciples. You will probably be afraid of your own voices when you first begin to pray together—Josephine and I were—you may not be able to say more than Peter did, three words. Just talk naturally to God and say "us" instead of "me." But it is wonderful what a lot of good comes from doing it together. It won't seem queer after the second day. You would be surprised to know how many non-Christians in Oakham do it.

Tuesday, November 9, 1915.

The Way to God

"Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight." (I John 3:21, 22.)

I had a great day at Hotchkiss on Sunday. There were two hundred and fifty boys out at both the services. I didn't intend to ask for decisions because many of the boys were under sixteen and they would have all come across in a bunch simply because I asked them to—not because they had fought the thing out and decided it was the right thing to do. But at the close of the second service, wholly unexpectedly, one of the boys came up to me and said he wanted to see me. We went into one of the classrooms alone and he told me that he had been dishonest in his school work and that was what held him back from Christ. I talked with him about an hour and he was as happy as could be. His mother will be a happy woman today when he writes her.

I believe that the prayers of my fellow workers in Oakham and New Haven made that heart ready for me.

Wednesday, November 10, 1915.

> "Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed" (I Timothy 6:17-19).

But what I told you yesterday about the Hotchkiss visit wasn't the whole story. I believe that we converted a home too—a rich society home. It happened that in my audience was the wife of one of the richest manufacturers in a great city. After the service I went over to the Headmaster's to take dinner and found that she and her husband were the guests. She took me aside and I saw that there were tears in her eyes. She told me that she had not been going to church for a long, long time, but that the talk had made her decide to go in the future. She felt she had been missing something. I know she was genuine. There wasn't any fake about her.

Wednesday, November 24, 1915.
The Way to God

The story of Zacchaeus (Luke 19:1-10).

First get straight with the world—then invite God in—that is the way to God. Zacchaeus began where all of us have to begin. He looked over his life to see if there was anything he knew was wrong in it. He made *that* right. Just as soon as he did that, Jesus said: "Today is salvation come to this house." The whole subject of religion cleared up.

That is where we all begin. This Zacchaeus story is straight. I know it works.

Tuesday, December 12, 1915.

"Cast thy bread upon the waters: for thou shalt find it after many days" (Ecclesiastes 11 :1).

You will remember that I spent a week at the University of Pennsylvania just a year ago. At that time we got hold of Neilson Matthews, the captain of the Pennsylvania eleven. He joined the church in April and this fall he led his team to victory. I wrote to him two days before the final game with Cornell and this is his reply:

Dear Dr. Wright:

Your beautiful letter to me is locked up with my most prized treasures. My appreciation of such wonderful interest is inexpressible.

Our season was a success not only from the standpoint of games won and lost, but from the deeper point of high morals and clean play. Never have I been so honored as to have been called captain by such a fine body of men.

Again I express my appreciation of your interest and wish you success in your work up there at New Haven.

Sincerely,
Neil Matthews

Friday, January 28, 1916.

"Is anything too hard for God?" (Genesis 18:14). "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and by thy stretched out arm; there is nothing too hard for thee" (Jeremiah 32:17).

There is one boy I have been trying to help for a long time. I am sure he has tuberculosis and is going down fast through drink. I walked over to his little shanty last summer but he wasn't there. I tried it again in December. I've prayed for him every day. Just as we reached the Ware River Station after leaving you, he and another man came along staggering drunk.

I had about five minutes to see him. His head was bleeding from a cut, and at first he didn't know anything. But I got two ideas into his head before the train left which sobered him and made him cry: (1) that I wanted to be his friend, and (2) that I prayed for him every day. I want your help for him in prayer. I shall write him, and when I come up in February I shall stay down in White Valley and see him. His condition almost broke my heart, but God threw him right across my path.

Tuesday, February 1, 1916.

"Go ye, and stand and speak in the temple to the people all the words of this life."

For the next four weeks thousands of people in New Haven will read the same Bible references each day in preparation for neighborhood prayer meetings to be held in dozens of homes on each Friday night. Ray, Earle, Dick, Annabel, Jo, and I read them together each day at noon. I am going to give you the same reading that we have each day.

It is our business to testify for Jesus—why? Well, we owe it to others to let them know. I spoke in Chapel at Yale two weeks ago and I've already had two men come out to the house and give their hearts to Christ. If they had not heard, they never would have come. They wouldn't have known about it.

Thursday, February 3, 1916.

"Our business—to be salt and light" (Matthew 5:13-16).

(The passage beginning, "Ye are the salt of the earth")

We are to be light and salt. What do these mean?—cheerfulness and agreeableness. Christians are not a bunch of glooms. They are electric lights (just as good as the new system Mrs. Fobes is going to put into the library)—wherever real Christians go, people are brightened up.

Christians are agreeable, too. What makes food taste good? Salt!

February 15, 1916.

> "And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Exodus 3:11).

You and I are not the only people who think we are not good enough when we face the question of religion. Moses felt just the same way. He said, "Who am I, that I should go?" But the wonderful thing about it all is that God never asks us to do anything that He won't *help us to get fit to do.* We may not be fit now, but He will give us the ability when the need comes. Don't ever be afraid to do anything God asks, no matter how big it seems.

February 17, 1916.

> "Be not afraid because of them: for I am with thee to deliver thee, saith the Lord" (Jeremiah 1:8).

When we first think of starting in on the Christian life, the thing that keeps us back is the fear of men—of what other people will say. Now the real fact of the matter is that this is almost always just a fear. If we go ahead quietly and do what we know is right, people rarely say anything at all.

Thursday, April 6, 1916.

> "The younger men likewise exhort to be sober-minded; in all things shewing thyself an example of good works; in thy doctrine showing incorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us" (Titus 1:6-8).

Today I shall go within eight miles of you on the Boston and Albany Railroad to Worcester. I shall think of you as I pass by Spencer about 1 p.m. and an hour later through Oakdale on my

way to Groton, where the boys' school is. I shall be coming back about midnight on the sleeper. If Buster wakes up in the middle of the night, it will probably be the whistle of my train that is to blame. Remember me in prayer that I may touch the lives of these boys. Some of them will be millionaires when they get out of college.

April 14, 1916.

Here is a dear little sonnet from Lowell. James Russell Lowell and his wife lost their little girl and then Mr. Lowell discovered that the going of the little one made him love his wife just twice as much. He thought he loved his wife as much as he could before, but when the life departed from the little one he felt a new bond spring up for his wife.

To My Wife.

I thought our love at full, but I did err;
Joy's wreath drooped o'er mine eyes; I could not see
That sorrow in our happy world must be
Love's deepest spokesman and interpreter;
But as a mother feels her first child stir
Under her heart, so felt I instantly
Deep in my soul another bond to thee
Thrill with that life we saw depart from her;
O mother of our angel child! twice dear!
Death knits as well as parts, and still, I wis,
Her tender radiance shall infold us here
Even as the light, borne up by inward bliss
Threads the void glooms of space without a fear,
To print on farthest stars her pitying kiss.

In these letters and Bible studies he constantly asked to be remembered in prayer as he went on different missions. "Remember me in prayer as I speak to the students at Wesleyan University tonight," he requested on October 23, 1917. Again, in January, he wrote: "Remember me again today in prayer as I speak twice—once at Simsbury, Conn., to a famous preparatory school, and then at Yale to the students in the evening. I count much on the prayers of my

good friends." Again he wrote: "Remember me today at Choate School, where Bert Malcolm used to teach. These are little fellows, many of them, and have not come to the age of decision for or against, so I shall not ask them. But I shall try to speak to them so that when it does come time for them to come across, they will have been led right." At another time he asked to be remembered "as I speak to about a hundred students who are planning to go out as missionaries."

Some busy men will post a letter to a friend in need, others will send a book; few will write one, as did this busy teacher for a lonely father and mother in their time of sorrow.

Plans were laid for one Saturday evening entertainment of the Young Men's Club each month during the winter of 1915-1916. On October 30, a mock trial was held in which the usual quips and nonsense made for much hilarity.

In November the following notice was mailed:

SECOND WINTER SOCIAL OF THE YOUNG MEN'S CLUB OF OAKHAM

Saturday evening, November 27, at 7:30 p.m.,
in the old Town Hall

Captain Murray Chism of the Yale Gymnastic Team, who won the gold medal at the Intercollegiate Meet in New York last spring, will surely be present this time and do tumbling stunts. Arrangements have been made with the Barre High School to secure the gymnasium mats. Raymond B. Culver will sing as usual. There will be a discussion of the eligibility question, in which all are invited to take part:

> "Should men be prohibited from playing on college ball teams because they have received money for playing on teams in the summer time?"

Be sure to be on hand at 7.30 sharp. Extend this invitation to any men or boys of the town who may not have received it.

On Christmas Day, 1915, all men in the town received the following announcement, with pictures of each of those participating on the opposite page:

To our Oakham Friends:

We cordially invite you, and any whom you may wish to bring with you, to a Christmas and New Year Mission, to be held in the Old Town Hall at Oakham, under the leadership of Rev. Albert H. Plumb, on five successive evenings, at 7:30 p.m., from Wednesday, December 29, to Sunday, January 2, inclusive. There will be five speakers in all, each one of whom will tell the story of his life on a different night. Three of us, whose names are signed to this letter, you already know. The two other members of the party are Louis J. Bernhardt, one of the most famous bank robbers in the United States, who was finally caught by Detective William J. Burns, served twenty-two years in prison, was converted, and has recently been restored to citizenship by President Wilson; and William F. Ellis, a saloon-keeper in New Haven, who was himself sunk to the lowest depths through drink, but since his conversion has been one of New Haven's most useful citizens. There will be special music. Ladies as well as gentlemen are invited to all the sessions.

Yours faithfully,

Henry B. Wright
Raymond B. Culver
George Stewart, Jr.

New Haven, Conn.
December 25, 1915.

Professor Wright reported to his friends on January 6 concerning these meetings:

We had such a happy time at Oakham. The results of the meetings were beyond all our expectations. These were the figures for attendance:

Wednesday	39
Thursday	72
Friday	101
Saturday	103
Sunday	140

In all of these meetings except Thursday there were more men than women. Not once during any meeting was there the slight-

est bit of disturbance or attempt to make fun. It was the easiest, most sympathetic crowd to speak to I ever faced. Sunday night thirty young men and women came down from Barre. The entire vestry was packed. My heart is freer tonight than it has been in years. They have had the question put to them at least. The blood of these people is no longer on my head. It lies with them to accept or reject.

For the fourth meeting of the Young Men's Club on February 26, 1916, he made use of the "Masked Marvel" idea which had become popular in professional wrestling, boxing and other sports. Mysterious men had been appearing in bouts with their faces masked, while press agents circulated rumors that they were titled foreigners or persons in high social position in reduced circumstances. This was printed in the letter announcing the meeting:

The "Masked Marvel" will positively be present and will be ready to meet all comers in his chosen field. This mysterious person, famous throughout the country, will be masked when he arrives in Oakham, and his identity will not be revealed until the close of the meeting. Any who wish to close with him in wrestling or feats of strength are invited to do so. Music as usual.

That night Professor Wright and I occupied the same room at the Dean homestead and talked and laughed until nearly daybreak over the astonishment of the small boys during the evening.

The "Masked Marvel" episode was followed by a meeting on March 25, 1916, for which a notice was posted to all the men and boys of the town:

STOP! LOOK! LISTEN! MARK! AND INWARDLY DIGEST!!

Without any exaggeration, this will be the greatest feature ever pulled off in the town. Two Teutonic Masked Marvels, Battling Baldridge the Bulgarian Brute and von Behemoth the

German Oak, challenge any man in Oakham to wrestle, any style. These gentlemen speak German exclusively while engaged in their gentle art. Able-bodied Oakham citizens like Sylvester Dean, Fayette Russell, Bert Reed, Ed Bullard and Edgar Swindell are hereby advised to take out accident insurance by March 22. Dave La Bonte, hitherto acknowledged champion of Oakham, is warned to take both accident and life insurance.

Henry B. Wright
Raymond B. Culver
George Stewart, Jr.

N.B.—All small boys under twelve who can tell who Behemoth was will be given candy prizes. (P.S.—Ask Mr. Plumb or Deacon Allen, or consult Webster's Unabridged Dictionary.)

The two Yale men mentioned were H. Malcolm Baldridge, '18, and William S. von Bernuth, '17, both members of the Yale wrestling and football teams. Before the staation was entered both men were masked, to the consternation of a young trainman who came in after the proceeding. He looked as if Jesse James himself had boarded the train. At the station the group was met by a curious throng. The Hon. H. Malcolm Baldridge of Omaha, Nebraska, when he had become a member of the State Legislature, remarked of this lark:

There were three sleighs to meet us. One would have been plenty for our party, but it seemed as though the towns-people all wanted to be the lucky one to carry Professor Wright over the five-mile trip.

When we arrived at the village we were met by an informal delegation who wanted to pay their respects to the man who had done so much for their community. The Professor was very tactful in distributing the members of the party among different houses as guests and also in handling the delicate situation of where he was going to stop.

The wrestling and the challenge to all comers naturally interested a different class of people than usually came to the church and I was impressed by the fact that these people who were drawn there merely by the wrestling showed the same affection and love

for the Professor as did the best church-going members of the small congregation. We were royally received because we were friends of his. I have never seen another man who had captured the hearts and admiration of a community the way that Professor Wright had done in this little town.

Our wrestling contest was a success. As you remember, we met the village blacksmith, the constable, and several other huskies. Next morning Bill and myself both gave talks at the church. After a fine Sunday dinner we went back to New Haven.

Bill never forgot that trip and the inspiration of being with Henry Wright for those two days has made a lasting impression on him and on me. Let me say that one of the chief arguments that I have used out here with boys in the West for going to Yale for their education was the fact that they would come in contact with Henry Wright and men of his type.

Two black wooden affairs made to represent large iron weights and marked "500 lbs." and "1,000 lbs." had been rented from a New Haven costume dealer. Men in the crowd audibly drew in their breaths, when they beheld William von Bernuth, often admiring his biceps, raise these weights successively over his head by herculean efforts!

The April meeting was devoted to the interests of the Boy Scout movement. Mr. Jerome, Scout Executive of New Haven, who later gave his life in the United States Air Force in France, was present in uniform and gave the company an excellent evening, performing many feats of woodcraft and scouting. This evening's work later bore fruit, when in 1923, the Boy Scout troop was organized. Professor Wright never rushed plans; he would suggest the idea and let it take root.

The winter of 1915-1916 was full of uproarious fun and hand-to-hand grips with deep problems in the souls of men. Not a single visit passed without personal interviews of the most vital character. In all, over twenty-five different men were taken up from the University on these deputations. The Yale students were always amazed at the elaborate provision which Professor Wright made for their comfort in traveling.

The history occupied a large part of his time throughout the summer of 1916. Together with Raymond B. Culver, Alvin B. Gurley, Yale '16, and myself, he had been at the Northfield Conference and had returned to Oakham. There we were joined by Mrs. Wright, Ernest Hayward, Annabel Wood, and Margaret Anne Stewart. Alvin Gurley was a great favorite among the boys because of his excellent swimming and diving. Culver and myself were for part of the summer at the school of fire with the Yale Batteries at Tobyhanna, Pennsylvania, this being the summer when General Pershing was sent on a punitive expedition into Mexico. During July and August a young fellow, who had been a long way into the far country of wretchedness and shame, claimed Professor Wright's friendship and help. Drink was his weakness. Professor Wright and Raymond Culver both gave him of their best. Finally the youth seemed to have rid his system of alcohol and to be entering into a new way of life. On an evening in the autumn, as the family were gathered about the fireplace for a word of Scripture and prayer before retiring, news came that the unfortunate boy was again in the clutches of drink. A few minutes of silence, and then Professor Wright buried his face in his hands and sobbed. The others retired softly, understanding a little better how Christ felt when he wept over Jerusalem that would not.

The World War changed all plans. In the summer of 1917 Professor Wright was in Plattsburg and later went to Camp Devens, where he labored in the Army Y.M.C.A. until May of 1919. After the close of the war many matters which necessarily had been laid aside during hostilities demanded attention, chief of which was the Oakham history.

In 1920 the family group included Raymond B. Culver and his wife and their infant daughter Josephine, named for Mrs. Wright, Leonard Wood, Ernest Hayward, Monta C. Smithson, and Emma Larsen. Professor Wright was determined to finish the major part of the history that year if possible, and all hands set to work at their appointed tasks.

"In our work on the town history," said Smithson, "Henry insisted upon absolute accuracy in every detail. This gave me an appreciation and love for historical research. For anything discovered, no matter how small, he always gave credit and appreciation." Herbert Malcolm also assisted in the work this summer. The history had proved a larger task than had been contemplated when, in 1912, the work was begun. By concentrating the efforts of several helpers Professor Wright hoped to finish it by 1922, working in vacations and in odd periods. In June of 1920 he wrote to me in Cairo:

I am working hard to get the Oakham history finished—and then I can give all the rest of my life to whole-time work for Christ. God has opened the way for the completion of the work this summer. We have Ralph's auto—my documents and filing case are all safely here—the girls are in fine health. Yesterday Ray and I spent half a day in Worcester and got a lot done. We go down again tomorrow. Mrs. Lincoln has my family histories all finished—1,200 typewritten pages.

Another letter awaited me in Paris, on my way north from Palestine. About their labors of the summer he remarked:

We have worked very hard on the town history. Ray, Leonard, Monta, and I have averaged five full days a week at Worcester, and within two weeks we shall have every house, standing or cellar hole, traced from 1749 to the present day. With these sources complete, we shall tackle the tax lists and then the job will be all over except the writing. The people at the Courthouse are much interested in our work and give us every facility. Ray has become a most expert title hunter, and Monta and Leonard are fast becoming so. I am arranging to have Albert Briggs go to Mount Hermon this fall. He has laid up about $100 and should be able to work his way with a little help. He is developing splendidly. Our ball team hasn't won many games, but we have had lots of profit and fun. George Grimes is developing into considerable of a pitcher. We pray for you and Yale and the city each day. Remember us that

Oakham may be visited with God's spirit. Ray preaches next Sunday.

The Eighteenth School Day and Reunion was held on August 20, 1920. A memorial tablet to those who served during the World War was dedicated in the evening with fitting ceremonies. It was placed in the same hall where are the six tablets with the names of 143 soldiers from Oakham during the Civil War. Professor Wright gave the dedicatory address, consisting largely of a tribute to the men who were called to the colors and to Lawrence Earle Lawless, who was killed in action.

The outstanding event in the summer of 1921 was the military funeral of Lawrence Earle Lawless, an Oakham boy whom Professor and Mrs. Wright had taken into their hearts and home. He had been connected with the medical detachment of the Three Hundred and Twenty-fifth Infantry. In an exposed position in front of the supposedly impregnable *Kriemhilde Stellung*, before St. Juvin, Lawless was mortally wounded in the early morning of October 13, 1918, in the midst of a terrific artillery barrage. He was buried in the American Battle Area Cemetery, Commune of Les Islettes, Meuse, France. His body was sent back to America in September, 1921. The funeral, which took place on September 11, in the Coldbrook Church, was very impressive. Addresses were given by Dr. George Lovell, headmaster of the Hopkins Grammar School of New Haven, where Lawless had won prizes during his preparation for Yale, the Rev. Mr. Smith of the Barre Congregational Church, and Arthur Rudin, one of the soldiers in Lawless' Company. All the World War veterans of the town were present and full military ceremonies were observed. In honor of Lawless and other Oakham boys who were called to the colors, Professor Wright published an excellently written quarto volume of thirty-one pages entitled *Soldiers of Oakham, Massachusetts, in the Great War of 1914-1918.* The commanding general of the Eighty-second

Division characterized this as the most accurate and readable account of the activities of that organization which had appeared in print.

The summer of 1922 brought special labors to fill vacation time. The Centennial of the Yale Divinity School was to be celebrated in the fall, and Professor Wright had been given the difficult task of preparing a catalogue of all who had ever attended the institution during the hundred years of its existence. He retreated to Oakham, where he could work in quiet, and gave himself wholly to the task. Willard E. Uphaus assisted him in the month of June, Forest Knapp, Munsey Gleaton, and Joseph Taggart coming later and remaining throughout the summer. A questionnaire was sent to every living graduate and to relatives of those not living, as far as these could be ascertained. Hundreds of short biographies had to be written and indices made. The amount of minutiæ connected with this work was enormous. The college men who were assisting in these labors took part in the practice on the athletic field in the evenings. On Saturday nearly every week baseball games were held with the surrounding towns. Through the last of this summer and early fall Professor Wright worked at his important task under most distressing circumstances. He was afflicted with a malady of boils and carbuncles. But in spite of his suffering the work was brought to a successful completion.

After careful study of the situation in the town in the summer of 1923, Professor Wright was convinced that a new effort should be made to develop the social possibilities, not only for the young men but for the entire community. The great cities had made a drain upon the small towns, robbing them of their young men and women. Life in the town must be made ample and attractive to preserve the rural community from decadence and ruin. A Boy Scout troop was formed this year, under the leadership of Leonard Wood. On November 24, 1923, the Worcester *Telegram* bore the following dispatch concerning a move for a community park:

. . . [Professor Wright]explained that twenty years ago a baseball field was established, but the trouble was that it was too small and served only one group—the young men—and it was too far from the school to benefit the school children. With these facts in mind, Dr. Wright said he began to look around for a field to meet the following requirements: large enough so that a ball could not be knocked out of it from the diamond; one that could be used for running races; could be flooded for skating; could have a toboggan slide; near enough to the schools to be used for a playground; far enough from the village to be safe for a Fourth of July bonfire; big enough to allow for Grange gatherings from neighborhood towns; roomy for a big field day; with parking space for between 300 and 400 automobiles; and spacious enough to allow for an open air pageant of the history of the town.

There was just one piece of ground here, the speaker pointed out, which measured up to all these requirements and that was the Tomlinson pasture. The services of Leroy Huer, who had leveled hundreds of acres in California, were obtained and with a surveying outfit the land was gone over and it was pronounced ideal for a park.

Dr. Wright said the cost of putting the pasture in condition for use as a park would be about $4,000. He said the money would be raised by four groups. Dr. Wright will be captain of one group, assisted by Arthur Webb, Milford. The second group will be composed of members of social associations, of which there are about fifteen here; the third group, of townspeople led by the town officials; and the fourth, of former residents and visitors to the town. It was voted to have children of the various schools compile lists of the former residents and visitors, a prize of $5 being offered by Dr. Wright for the pupil of each of the three sections of the town handing in the most complete list made up from his section.

This new plan was entered upon with great enthusiasm. He wrote me from Yale just two weeks before his death:

I think we have the key to the situation in this new approach. I have prayed and thought and read long on the subject and our

present plan is a combination of Gillette's "Rural Sociology," "The Declining Villages of America," and Lindeman's "The Community," of course spiritualized and revamped by God's counsel.

The Kingdom of God was to be realized in at least one village in America.

It had been one of Professor Wright's desires to spend a Christmas in Oakham. The winter of 1923 brought the fulfillment of this wish. Vacation days were as perfect as heaven on earth could make them. His heart was overflowing with love for those about him, his bright spirit gladdened every one who came in contact with him, and his mind was continually planning for the park and the future of Oakham. He played Santa Claus for two families of children, and on Christmas Day walked over the hills through deep snow to carry gifts to a tiny girl who had been disappointed at the town Christmas party. The evening after Christmas found at his home an enthusiastic group of Oakham friends, inspired by his vision for the town, planning with him how to raise money for the park.

As part of the Christmas proceedings he had planned to have Dean Charles R. Brown of the Yale Divinity School come up on December 28, 1923, to give his lecture on Abraham Lincoln for the benefit of the new venture. The letter which he sent to the Dean is typical of his extreme thoughtfulness in providing for the comfort and convenience of others:

Everything is all right here for the Abraham Lincoln Lecture and the people are very enthusiastic over it. We are very anxious to have you bring Mrs. Brown with you. We have long wanted to have you both see our little town in action and we have a nice furnace-warmed house in which to entertain you. The enclosed circulars will show you the plan on which we are embarked for the social salvation of this community. I am working out a plan here for a future course in Social Evangelism at the School and it is going far beyond my expectations.

The date is next Friday, December 28. You leave New Haven on the 1.50 p.m. Boston Express *via* Springfield and go without change to Palmer. There you change to the Ware River Railroad, to the train which goes out at once after the arrival of the New Haven train. Our station is Coldbrook.

You can buy the ticket direct from New Haven to Coldbrook at window 8 at the New Haven station. Ask for Coldbrook, Massachusetts, *via* Palmer. The cost is $3.76 and the ticket form is on the top row of letter S in the rack of green long-distance tickets opposite window 8.

We are extremely anxious to have Mrs. Brown come with you and hope nothing will prevent. You can go down to New Haven either at 8.16 a.m. or 2.09 p.m. on Saturday. We shall be going down at 2.09 p.m. ourselves.

If you will kindly drop me a line confirming the date, I shall know this letter has reached you.

Professor Wright died on the day before the lecture was to be given, but loyal friends carried on his plans during the following year. Two circulars that he had prepared were sent out and brought their response in subscriptions. Dean Brown gave his lecture in Oakham in May, the various social agencies in the town fulfilled their pledges, and the town itself paid an extra tax to give toward the park, which they desired to finish as a memorial to the faithful friend who had poured out his life without stint for them. The young men from Yale with whom he had planned the work of the summer in park construction fulfilled their tasks with the utmost faithfulness, with the aid of the loyal townsmen.

Thus closed the Oakham story for Henry Wright.

CHAPTER VIII

HOME

Let me live in a house by the side of the road
And be a friend to man.
—Sam Walter Foss.

"As for me and my house, we will serve the Lord" (Joshua 24:15).

THE truest test of a man's character is his home life. Here is revealed his best, and here whatever weakness he may have will betray itself. When Henry Wright, in young manhood, dedicated his life to God, he also dedicated the home that he dreamed he might one day found. He believed that God has a plan for every family just as truly as for the individual life, a plan that will make the home supremely beautiful, provided the family will let His will have its way. When, therefore, he asked Miss Josephine Lemira Hayward to become his wife and found with him the home of his dreams, it was with the understanding that the Master should be supreme in their affections—"Christ Jesus himself being the chief corner stone."

The comforts of the fireside must never lure the heroic from life. Home was not the end of life. It was not to be a place of seclusion and indifference to the world's needs; rather it should be a refuge where rest gave new strength, a haven from which to go forth again into the world. When duty called, Henry Wright reversed the well-worn excuse long ago offered to the master of the feast and often said, "I have married a wife, and therefore I *can* come—and come better." In the front hall of the house, where they would be easily seen by all who came into the home, Professor and Mrs. Wright hung two pictures, symbols of the quality of character they themselves wished to embody, the one was Sir E. J. Poynter's

"Faithful Unto Death," a picture of a Roman soldier standing at his post in the streets of Pompeii, at the time of its destruction by the eruption of Vesuvius, viewing with fearless eye the oncoming disaster. The other picture was of a young girl with her face turned upward as if toward some vision—a representation of faith and purity, the complements of courage.

In the hearts of Henry Wright and his wife there was a place and a desire for children. Eight years of their married life had passed and no children had come to make their home complete, when in the summer of 1915 several young people came to them, under God's providential guiding as Henry Wright firmly believed, and were soon regarded by them almost as sons and daughters.

Toward the close of the college year I had consulted Professor Wright about possible summer work. It occurred to the latter that he could employ me to help him on the Oakham history, so he engaged me to work for him till college opened. I was to live in the Wright home, and assist him in his plans for the Oakham Young Men's Club. Later in the summer Raymond B. Culver joined the family. Thus was laid the foundation for that happy relationship with the group of young people which Professor and Mrs. Wright ever after called their "family." Three more members were added to this group before the close of the summer: Bernice Angier of Oakham, who later decided upon a course of training at Grace Hospital, New Haven; Annabel Wood of McMinnville, Oregon, to whom Culver had become engaged, and whom the Wrights had invited to live in their home while preparing for a course in Mt. Holyoke College; and Lawrence Earle Lawless, an Oakham boy. The following year two more young people joined the group: Margaret Anne Stewart, my sister, who spent the summer with the family in Oakham before entering Mt. Holyoke; and Alvin B. Gurley, Yale 1916.

Lawrence Earle Lawless was an orphan boy who lived with his aunt and uncle in Coldbrook, a small village in the town of Oakham. The thought had suddenly come to Professor

Wright one day, towards the end of a ball game, to go home with Earle and speak to him about the claims of Christ upon his life. The clear-eyed country boy then and there gave his allegiance to Christ. Later he was approached about going to school and college and making the most of his life. The idea was eagerly embraced by Earle and he immediately set about preparation. September found him at New Haven in the Wright home, attending the Hopkins Grammar School.

At the close of the War, in a memorial address in honor of Earle who had given his life in France, Henry Wright gave an account of his experience with Earle, and expressed his conviction that it was God's leadership that brought about that experience and made Earle a member of the family:

Four baseball teams were to compete on the athletic field in the afternoon, representing the towns of South Barre, Hubbardston, North Brookfield and Oakham. The field was packed with spectators. It fell to me to umpire the two matches. The first game had just ended in which Oakham, with Earle playing at second, had been victorious. He had gathered up his baseball goods and had started up the road toward Coldbrook. I was standing behind the pitcher's box about to announce the batteries and start the second game, when as clearly and unmistakably as if it had been an audible command, the Spirit spoke to my will. It told me to leave the game and join Earle and talk to him about his relations to God, on his way home that afternoon. There was a sweet insistence and an immediacy about the inward urge which in spite of its seeming unreasonableness was irresistible. I felt instinctively that I was standing before the door leading into another of the chapters of that wonderful, unfolding spiritual romance which life has ever been to me. Hastily calling to one of the spectators to take my place as umpire, I commandeered a horse and buggy and soon overtook Earle. On the road to Coldbrook that afternoon he gave his heart to Christ with an eagerness and joy which I shall never forget. He confided to me that he had wanted to do it for some time but had not known exactly how to go about it. A few weeks later I drove with him to Barre where he united with the

Congregational Church whose pastor, Rev. Charles H. Smith, had exerted a marked influence on the boy's life in occasional missionary preaching visits on Sunday afternoons to the Baptist Church in the town.

Into our home, which for the eight years of our married life had been childless, four foster children, two sons and two daughters, had come that summer, unheralded and unsought. They seemed to have been sent to assure us of the abiding truth of the great and precious promise of the Psalmist that it is God who setteth the solitary in families—provided families as well as the solitary will let Him have His way. And now as we looked on Earle a second conviction in the form of a question pressed itself home to our wills with quiet insistence—"If four, why not five?" The little house in the college town still had a gable room unoccupied and the table was capable of further extension. Why could not Earle earn his way at our home while completing his preparation and later in the University? I put the question to him and again his face lit up. It had been his secret ambition to go somewhere to college but he had not believed it would ever be possible.

He came to New Haven in September 1915, and for two years was a member of our little family. The home was an industrious beehive and provided exactly the intellectual stimulus which Earle craved. George was entering on his first year's studies in the Yale Law School; Ray was finishing the B.A. course in the college; Annabel was preparing for Mt. Holyoke and Bernice was completing the nurses' course at Grace Hospital. Later Anne Stewart was to join us on her way to Mt. Holyoke. What Earle meant to every one of the group it would be hard to express. He was loyal, sunny and absolutely dependable. He gave himself with persistence and grit to regular study, night and day, with the single object of entering Yale.

Professor Wright's description of the home as "an industrious beehive" was a happy one. But all who lived in his home that year, or in succeeding years, found their chief source of "intellectual stimulus" in his own keen mind, his habits of accurate scholarship, and his deep interest in the development

of each student. His own standards of work were high, and he held himself to a rigid self-discipline that developed in him a degree of efficiency and a capacity for creative work that were at once the inspiration and the despair of the young people with whom he shared his experiences. But he also found an abiding joy in the most difficult tasks, loving them for their intrinsic value, and he entered into the achievements of the students in his family with a humor that was sometimes irrepressible. On one occasion one of the men had won a high mark in a particularly difficult course. News of the triumph had been brought home by another member of the family, and when the victor returned he was greeted at the door by the entire family hastily recruited and organized into an orchestra which blared forth its pæan of triumph from "instruments" ranging from the fire-place tongs to the frying pan, under the leadership of the merry professor disguised as a drum major, a black fur muff on his head and a pointer in his hand for a baton.

The confidence that with the coming of the circle of young people into the childless home God's wonderful plan was actually being worked out was expressed in two letters written in 1917, a few months before the declaration of war that was to scatter the family far and wide. On Professor Wright's birthday several members of the family had sent letters of greeting to him at Lakeville, whither he had gone to speak to the boys of Hotchkiss School. The two letters which follow were written from the Hotchkiss School. In the first letter he says:

I am so proud of all my family that I can never thank God enough for sending you all to us. It was He that did it. And I know that your life and ——'s are going to open up as Josephine's and mine have done—one wonderful romance with a new and more absorbing chapter coming after each preceding one.

In the second he wrote:

I surely was overwhelmed with your loving message. All I could do was to thank God on the spot, when I had finished reading the five letters, for such dear friends.

You have brought me more than I can ever give to you. Life is a song all the day long while you are with us and my greatest joy is in thinking of the years to come as you rise into the noonday of your powers on the high-level.

What a wonderful thing it was—that day we began the founding of the family. And how wonderfully He has provided for each step in expansion. That was the verse that came to me with compelling sweetness and power as I lay in bed last week, "His favor is for a lifetime." Why do so many people try to get along without it? or only make a single experiment in divine favor and then shut up shop?

I love to stop now and then and wonder what the next chapter in the romance will be—next summer, or even before. We don't know what it will be but it will be something wonderful.

We are God's remembrancers: we will take no rest and we will give Him no rest till He establish and make Yale a praise in the earth.

The most important social event of the day in the Wright household was the evening meal. With classes and lectures over for the day, the family gathered about the table for an hour of fellowship. Here were discussed topics of all sorts. The day's news, affairs of state, athletics, a knotty problem in philosophy or theology, the latest book on psychology—to these and a hundred other subjects Henry Wright brought his own best thought, the wealth of his wide experience, his contagious good humor, and the charm of his personality.

Supper over, evening prayers were offered before the family left the table. If God has a plan for every family, why should not the family find His will by turning to Him daily in united prayer? Henry usually led the simple service, reading a short passage from the Bible and offering a brief prayer. At times he would read from such a book as Harry Emerson

Fosdick's *Meaning of Prayer*, or John Douglas Adam's *Paul in Everyday Life*. Much thought and preparation were given to these services that they might not become a mere formality. All who have gone out from that family circle, some of them to found families of their own, remember with tender gratitude the blessing of evening prayers.

Another picture in this home which those who knew it like to recall had its setting about the fireside on Sunday evenings. Not only the members of the "family" but other students as well found here a cordial welcome. Professor and Mrs. Wright were not only deeply religious, they loved the arts and the humanities. They had a fine appreciation of music, and found keen pleasure in studying together an opera such as Wagner's "Parsifal" before going to New York to hear it. No Sunday evening in the home was complete without music. Sometimes Mrs. Wright would sing in sweet soprano some of the *Volk-lieder* which she and her husband had learned to love during their stay in Germany; again, the whole group would gather around the piano and sing college songs. Always the singing ended with some of the fine old hymns of the Church. In all of this Henry Wright took great delight. Although he was able to sing very little, he loved music none the less, and often said, half humorously and half in earnest, that he expected to learn to sing when he got to Heaven.

Those Sunday nights are memorable also because of the man who shared his best with the young people in that circle. Sitting in the firelight, with all lights turned off, he would talk of things nearest to his heart. At times the conversation turned to travel and the beauties of the old world, and the professor and his wife would describe the great works of man's imagination and skill. Carcasonne, Rothenburg, Rome, and Athens were just around the corner. The life and times of great masters came to earth again. There was high appreciation of dreams which men had wrapped up in creations of their hearts and hands.

Pictures and books and memorabilia of travel were very

precious to them; but once in the quiet of the fireside, Mrs. Wright had said: "All these dear things are externals; these are not the real home or the real family." The deepest interests of the home were spiritual, and Henry Wright joyfully shared with that fireside group the best thoughts in which his own mind was so rich, or new plans for his beloved Oakham, or some new challenging thought for deepening the spiritual life at Yale. Often as the evening hour drew to a close, a student would slip the Bible into his hands. Those who listened as he read a few verses from the Book he loved, and then knelt with him in the firelight while he offered a simple prayer of gratitude and joy and trust, went out from that room with the consciousness that they had been on holy ground in the presence of one who knew his Heavenly Father face to face.

To this home, as to millions of others the world around, the war brought its challenge and its sorrow. Deeply disappointed in the Germany he and his wife had known and loved, convinced of the righteousness of America's entrance into the war, Henry Wright gave himself to his country's cause with that complete abandonment that was characteristic of the man in everything he did. The story of his service with the Army Y.M.C.A. at Plattsburg and Camp Devens is told elsewhere in this book. It should be noted here that he applied for enlistment in the Army but was rejected because of the weakened condition of his lung.

Within a few weeks after America's declaration of war the family at 20 Livingston Street was widely scattered. Professor Wright and I went to Plattsburg in the service of the Y.M.C.A. with the First Officers' Training Camp. A few months later I enlisted in the Army, Earle Lawless entered the Army in October, Ray Culver spent the summer and fall in New York with the National War Work Council of the Y.M.C.A. and later enlisted in the Navy. Alvin Gurley, after trying repeatedly to enter the Army, entered the U. S. diplomatic service and was attached to the legation to Serbia. Anne Stewart, who had just finished her Sophomore year at

Mt. Holyoke, and Annabel Wood, went with Mrs. Wright to spend the summer in Oakham. In July, Annabel took a position in war-work service in New York. Anne Stewart spent the following year at the University of Kansas, breaking off her course to serve with the Y.M.C.A. in France. To one of the boys who had enlisted in the Infantry, Mrs. Wright wrote:

> The flag is out for our boy. I am afraid I had a weak and wicked, lingering hope that they would not let you in just now, but I don't know of a home that can be more proud of its offering and it certainly would not have been right to hold you back from that which you felt in your heart it was right to do. God bless you every step of the way.

An event which brought great happiness and enrichment of life to the whole family was the marriage of Raymond Culver and Annabel Wood on September 25, 1917. The simple and beautiful service was performed at the New Haven home in the presence of a few close friends. Henry Wright made the trip down from Camp Devens to assist in the service and give away the bride.

During the second year of the war the family of the Reverend William D. Barnes, Yale '07, lived with Mrs. Wright while Mr. Barnes was associated with Professor Wright in the religious work of the Y.M.C.A. at Camp Devens. In all these associations deep and sincere affection sprang up.

With the signing of the Armistice and the return of peace the hearts of the widely separated family joyfully turned back to the New Haven home. It seemed that all might return from the hazard of war, an unbroken circle, when suddenly word was received of the death of Earle Lawless. His number had been the first one called for the Oakham district under the selective draft law for the National Army in 1917. He reported at Camp Devens in October and after a period of training in the Depot Brigade of the Seventy-sixth Division he was transferred to the Eighty-second Division at Camp Gordon. Here he was

made a corporal but later willingly relinquished this position to become a private in the Medical Corps. This Division did distinguished service on the Western Front in the great battle of the Argonne Forest. Earle's aid station was in an exposed position in front of the line. On the morning of October 13, 1918, he was mortally wounded by shell fire, and died on the following day.

In his tribute to Earle in the Memorial Day address at Oakham in 1919, to which reference has been made, Professor Wright told of the farewell at Camp Devens:

> On Sunday, November 11, I received word that he was among the 8,000 men who had been ordered to Camp Gordon at Atlanta, Georgia, for enrollment in the Eighty-second Division. I hastened to his barracks, only to find that they had been already vacated. By quick work I overtook him at the railroad siding nearly a mile away just before the troops entrained. It was the last time that I was to see him in this world. There we made the same pledge to each other which so many friends have made in the hour of separation, that we would remember each other before God as often as we glanced up at those mutual third parties in friendship—the silent stars—which would be looking down upon us both each fair night even though an ocean might separate us. And many an evening during the long months that were to follow I used to fancy that I could read Earle's message reflected up onto the stars from down below far to the East, even as now I fancy still I read it shining through those same stars to me from out of eternity.

The address included an excellent description of the engagement in which Earle lost his life and closed with these words:

> But I think the word which Earle was gladdest of all to have us hear was a simple sentence from one who was wounded almost by his side in the same great battle and from whom, a perfect stranger to us, the first word about him came out of the silence that followed that last letter of October 3. It was this: "He was a very dear friend and buddy of mine and a very good boy."

He had fought the good fight and kept the faith, which had been the one consuming ambition of his life when he left the little house on Livingston Street on that September day in 1917.

Shortly after receiving word of Earle's death the following letter was written to Kenneth Latourette:

The war has brought us some great and sacred experiences. One has been the loss of Earle. He was killed in the battle of the Argonne Forest. He had no father and mother and had lived with us two years. He passed the examinations into Yale just before he was drafted. Josephine and I loved him as a son. He had written us each week and had kept the same sunny Christian faith until the end came. His last letter was October 3. The great joy of it was that God had used me to lead him to Christ. I had many plans for him at Yale.

In May, 1919, Henry went to New York to meet Earle's regiment when it disembarked at Hoboken. A few days later he wrote to me:

I had a fine day yesterday with Arthur Rudin, of Dalton, Mass., who was Earle's buddy. Arthur was with him when he was killed. He is a fine, clean boy of twenty-five, manly and direct. It is good to see men come out of a frightful experience like the Argonne so gentle and restrained and truly Christian. Earle surely did keep the faith. He made that impression on all his chums.

Professor and Mrs. Wright had opened the gates of their hearts and let him go, joyous for his opportunity in the great struggle and thankful for the chance they had had to direct his energies and enrich his life, but his death was a heavy loss. In the midst of his grief the thought came to Henry that, though his own plans for Earle were shattered, God had some better plan, and could do far more for the lad than his earthly friend could ever have done, and so he gave him into the Father's keeping.

Just above Poynter's "Faithful Unto Death," the picture that Earle had learned to love in the 20 Livingston Street home, Henry Wright hung Earle's photograph, above which he placed the same service flag which hung in the window during the war. In place of the blue star he put a gold one and in the center of the gold star he placed a little radium button which sheds its soft radiance through the night, an everburning fire in memory of a soldier lad who gave his life in service for that home.

In the days that followed the war yet another chapter was opened in the home life of the devoted man and woman. Several of the foster sons and daughters returned to New Haven and new members were added to the family group.

After Ray Culver's discharge from the Navy in 1919 he returned to New Haven, bringing his wife and infant daughter Josephine and they lived in the Wright home until Culver had received his degree.

In 1919, when Anne Stewart returned from France, the Wright home was again her headquarters. After a period with the Army in France and then in the great Army Nurses' Training School, as Y.W.C.A. Secretary, she went to Constantinople to serve in the same organization. She was badly injured in an automobile collision after eighteen months service in the Near East. Thirty painful days on board a ship crowded with *emigrés* from the wreck of the White Armies of Generals Korniloff, Denikine, and Wrangel, were followed by a blessed period of recuperation of over two months in the companionship of Mrs. Wright. She found there rest and peace of mind, where the door was open wide to every human need. Miss Stewart had become betrothed to Captain David Higham of the Queen's Royal Regiment, who was on detached service in Constantinople on the staff of General Sir Charles H. Harrington. They were married in June of 1923, in London.

Two new members were added to the family circle in the fall of 1919 when Monta C. Smithson, Yale '20, a Nevada boy who had served two years with the A.E.F., came to take up

study in New Haven. He made his home at 20 Livingston Street until college opened. His fiancée, Emma Larsen, came on in December. She taught in the New Haven High School for the remainder of the year, making her home with the Wrights. They were married the following July in the little white church in Oakham, and for a second time, Henry Wright gave a foster daughter in marriage. There was a special place in the hearts of Professor and Mrs. Wright for each one of their children.

The fireside circle embraced several other young people during the years 1921 to 1923. Benjamin F. Culver and his wife, Linna Vaile Culver, spent several months in this home in the winter of 1920-1921. Howard A. Wood, brother of Annabel Wood Culver, entered Yale College in 1920, and later the Yale Medical School in the Class of 1925. On August 23, 1922, he was married to Jessie M. Jeffery in McMinnville, Oregon, and brought his bride to New Haven. Two younger brothers, Leonard and Walter Wood, came on from Oregon after the war and were treated as sons by the Wrights. Both studied in the Lake Placid School, where they prepared for Yale. Another couple who meant much to the Wright home were Leroy Huer and Enna Rich, who were married June 25, 1923, in Chicago. For the next two summers Huer directed the work on the new community park in Oakham which Henry Wright had planned.

Professor Wright had an eager interest in the plans of all these young people and often gave counsel out of the wisdom of his own experience. His advice regarding courses and methods of study was of great value. When one of the young men planned to spend the summer at Columbia University doing extra work toward his doctorate, he wrote:

It is right for you to go to summer school this summer. Don't tie up with summer conferences. "Give thyself wholly to it." As soon as summer school is over, come to Oakham and

we will work over some scientific books together, or perhaps German or French.

To another who found himself seriously handicapped in preparing for his preliminary examinations for the doctorate on account of illness in his family, his wise counsellor wrote urging him to present himself for the examinations "if it is humanly possible" in spite of the many weeks of absence from Yale:

> One never gets anywhere in graduate work unless he sets an impossible task and forces himself to meet it. The great temptation, as in the case of writing a book, is to keep putting it off till you are a little more perfect.

He was most resourceful in assisting those who entered his home to find positions which would make it possible for them to finance their way through college, and he counselled them in their choice of permanent posts after graduation. His apprehension of what was spiritually dangerous kept them from blind-alley positions or places where the subtle influences of wealth or prestige would soften moral fiber. Prepare for leadership at thirty and forty and forty-five, he would say to them; beware too early prominence. He warned them to avoid executive work where names appeared on letterheads, giving the appearance of intellectual or spiritual qualities which were not possessed. He cautioned them against predatory committeemen who went about devouring ambitious young men and women with the beauty and enthusiasm of youth upon them, divorcing them from consecutive study and from first-hand contact with life. Life work was presented in terms of the highest and hardest, never in terms of compromise and the low road. No matter how great a moral disaster a man was in, or how old he was, when he came to Henry Wright for guidance in life work he was directed head-on toward the highest, regardless of cost in social reproach or humiliation or time or treasure.

In money matters he was as scrupulous as a bank cashier. In this he felt an obligation to convey his ideas to those who worked and lived with him. At one time he was helping a student who had lived in his home for several months, to unmesh himself from a tangle of debts. After a long struggle the man was apparently weakening, whereupon Henry penned him the following note:

Your note has perplexed me. I cannot think that you are going back on our whole year's agreement. Our understanding was that your salary was to go to pay off your debts and nothing else. Don't tell me, old man, that you planned to spend the money which I was planning to send you on June 1 for anything else than D. R. and H. J. My boy, that money was sacred. It was not yours. It belongs to those other men. . . . If one cent of this goes to anything else but the debts, dear old fellow, you are lost. All the year's struggle is of no avail. . . . Unless you are the absolute victor in this, the game is lost.

Don't think I love you any less because I have so written, but I was thunderstruck and dazed at your statement that you needed this sacred money, God's money, certainly not yours. I was trustee for that money to save a soul and I must not prove false to my trust. Dear old friend, when you preach to others do not yourself become a castaway.

I may have misunderstood your request. If I have, forgive me. If I have not, "Be vigilant."

My love to you. We have had the most wonderful happenings here. No day without men for Christ. Wish I could take time to write.

Affectionately,

Henry

He was generous with all that he had, although his financial resources were limited. It was his practice to use honorariums for special purposes. On one occasion when he had received fifty dollars for an address in one of the large preparatory schools, he gave it for the needs of a poverty-stricken student. To another student who had been unable to solve

the financial problem involved in returning to Yale after the War, he sent a letter marked "Not to be opened until Easter." On Easter Sunday morning the student opened the envelope and found a letter full of enthusiasm and burning with a great faith in the man's future work. Enclosed with the letter was Henry Wright's check for one hundred dollars! The last letter which Professor Kenneth Latourette received from him is an example of his generosity:

Dear Ken: By good fortune I was able to earn $10 last week from a lecture. It gives me great joy to send it to you for the Student Volunteer Convention Fund.

He coveted for the young people whom he took into his heart that exalted Christian life and that soundness of morality which he insisted could be the heritage of every one who was willing to pay the price. Out of the stores of his own rich experience he brought priceless treasures to share with them in times of crisis. His life was a living witness to the truth which so many people miss, that there are no short cuts to happiness, but that there is a joy in sacrificial, redemptive love, beyond mere laughter. In 1922, one of the men had been suddenly called away from Yale to the bedside of his father and wrote from the sick room where he had watched his father's terrible suffering, "The problem of evil looms." In the midst of a heavy schedule of speaking on a tour of colleges in the South, Professor Wright wrote to him the following remarkable letter:

After chasing me around from place to place, your letter finally reached me at Tuskegee. I know only too well what you are passing through. Neither Father nor Mother could stand it to watch with Alfred as his life ebbed away from tuberculosis in 1901, and just about this time twenty years ago I was with him. It was in those very hours that I solved *my attitude* toward the problem of evil—not that I solved the problem—I did not, and never expect to. But the practical thing for us is *our attitude* toward it. At first I was rebellious; and then one night

about midnight I went out upon the Yale Campus and walked alone under the stars. I just gave Alfred over 100 per cent to God and received the sure conviction that he was not going to get well, but with it came an assurance of the short-sightedness of most people's attitude toward life and suffering on this earth anyway which has never left. I have an idea that evil and illness are due to other people's sins up the line or in the creation of environment, and that when they come to realize it in the next world our vicarious sacrifice in some way secures for them a release from remorse and a chance to progress which somehow they could never obtain if we did not suffer undeservedly.

But I have the other conviction that this suffering of ours is not efficacious unless our attitude toward it is right—unless we give it fully and freely. So the only comfort to me in my own experience with suffering in 1912-1913, was the feeling that somehow the battered soul of my drunkard great-grandfather was somehow profiting by it and that I was helping him in the next world to get back to the stature of a man when I took on myself the hereditary or environmental penalty of his sins. That attitude does make a difference in the efficacy of vicariousness is of course indisputable. And that my attitude in the presence of suffering as well as my attitude when experiencing it is related to the whole matter is a firm conviction of mine also. I want to tell you another secret. When my attitude was settled, life at the bedside became calm and peaceful and in the two weeks before Alfred's death, as I sat there, there came to me the theory of the "Campaign of Platæa." I have never been able to get away from the conviction that my attitude in a crisis helped the other. If something of this were not true, the words of Jesus, "Bid the dead bury their dead but go thou and preach the Kingdom of God," would be the most brutal of words. If my theory of life and death are true, they are certainly logical.

Henry Wright loved children and the picture of his home life would be incomplete if the story of his friendship for two little people were omitted. Chester Rood was a little neighbor lad whose father had died several years before. It is the custom of the Church of the Redeemer to hold annually a Father-and-Son banquet. Each year, accordingly, the childless heart

of the professor adopted the fatherless lad, and foster father and foster son went merrily off to the banquet. Chester was a real boy, noisy, full of fun, and generally as undemonstrative of feeling as real boys of ten usually are. But a few weeks after his friend's body had been laid to rest in the little Oakham town, Chester suddenly said to his sister, Margaret, "Name four disciples of Jesus." She began, "Peter, James, John,—" Then, as she paused, the little chap said with deep affection in his voice, "Henry Wright."

Josephine Culver was just a year old when she came with her parents after the War to live with the Wrights. Professor Wright and Josephine, or, as he often called her, "Bud," at once became the best of pals. He was keenly interested in watching the development of her mind and occasionally would enlist her help to test out some theory in child psychology. But he loved to play with her when a hard day's work was done.

He wrote to her father who had been away for several weeks:

> Joie is as sweet as a rose, and has lots of attention to give her large family of eight. I bought her a doll house, but Worthington Hooker Washington Dwight Bill Culver—he of the red hair—was too long to sleep in the upstairs bedroom and will have to stick his legs out of the chimney!

Devotional life in this home was simple and based wholly upon the Bible. Professor Wright habitually kept a period of quiet prayer and Bible study before breakfast. A list was always in his Bible or near at hand containing the names of some seventy-five people, movements, institutions, or hopes concerning which he would pray daily. He kept his mind open for what he called "luminous thoughts" at this time, God's answers to his prayers. Sometimes these luminous thoughts meant writing a letter, or a trip to some distant friend, or sending a book, or seeing a third party. He tried to make it an invariable rule to obey these impulses.

He made a practice of reading the Bible with something he felt to be a personal weakness or some particular problem in mind, seeking especially to find what Jesus' teaching might be in regard to the matter. He kept a personal note book, of the loose-leaf variety, in which he recorded under separate headings the verses he had found applicable to his problem. In his pocket he kept a smaller note book in which he jotted down suggestions that came to him during the day. In attending lectures, reading novels or poetry, visiting art galleries, or listening to plays or operas he was always on the watch for illustrations of the point he was to teach, or suggestions for talks. The best of these suggestions were finally incorporated in his personal note book.

This note book was arranged in a very neat and orderly manner. Under each heading was first a list of the books or articles he had read bearing on the subject. Then followed a collection of Bible verses applicable to the topic. On the reverse side of the sheet were the illustrations—poems, slogans, short quotations, pertinent remarks of friends, references to his own experiences or to the experiences of others, suggestions as to what he himself ought to do in the matter, stories germane to the subject, telling definitions, striking ways of hitting home —all often condensed into such brief form that there would be on one page enough suggestions for an hour's talk. As the years went by this grew to be a large portfolio containing a wealth of invaluable material.

He did not regard this book, however, primarily as a source of material for talks, but rather as something to be used in setting a standard for his own personal development. In addition to the topically arranged material already referred to, it contained very brief records of what he had accomplished along certain lines, suggestions for the performance of his college and other duties, and lists of persons, dates, pictures, books, etc., that for some reason he wished to keep continually in mind. In the beginning of the book he states his intention to "set aside at least two hours every communion Sunday to

look over this book and true myself. Then carry some suggestion from it for my personal life to the communion table to be blessed and worked out."

In addition to the young men and women who considered 20 Livingston Street their home, students from the University continually visited him with personal perplexities. Although New Haven's beautiful suburbs offered many attractions, he preferred to live within walking distance of the campus in order that he might be readily accessible to students at all times. He made it a rule never to keep waiting those who came to his home for personal interviews. Often he would leave a meal unfinished in order to go immediately to his study with a man who had come for help with some spiritual problem. What passed between the two no one ever knew unless the man gave Professor Wright permission to mention the matter. At the beginning of his married life he had made an agreement that neither he nor his wife should share any confidences with the other unless with the knowledge and consent of the party concerned.

This was the home which welcomed so many varied people; there was freedom, humor, hospitality, love. Not a few sought it with sore hearts and uncertain steps, to leave it with assurance and gratitude, with hearts keyed to great adventure.

CHAPTER IX

THE ARMY—AT PLATTSBURG

God's Saints are shining lights: who stays
Here long must passe
O'er dark hills, swift streames and steep ways
As smooth as glasse;
But these all night
Like Candles shed
Their beams and light
Us into Bed.

They are (indeed,) our Pillar-fires
Seen as we go.
They are that Cities shining spires
We travell too;
A swordlike gleame
Kept man for sin
First Out. This beame
Will guide him In.
—HENRY VAUGHAN, "Joy of My Life."

THE World War left no sensitive soul untouched. Many scholars in the countries of the Allies who had attended universities in Germany were deeply grieved that old friends were now counted among the enemy. Professor Wright and his wife loved Germany and the German people. In the days of their honeymoon they had experienced German *Gastfreundlichkeit*. Germany had been kind to them; from the Schwarzwald to the North Sea they had wandered and found it good. Often in the evenings they delighted to sing German *Lieder* learned on golden days in the land of Goethe and Schiller.

Those who had sojourned in German universities could not find it in their hearts to hate men whom once they loved. Germans and Austrians who knew the allied countries suffered also at the sad havoc made of old ties. The Wrights felt especially tender toward Germans who were in this country during the conflict. "Our house is quite a refuge for unfairly treated German-Americans," Professor Wright remarked in a letter of November, 1914. The death of fellow students in Germany caused sadness, as one by one they fell in Galicia or Champagne or Picardy.

As time sped by, however, the conviction grew upon Professor Wright that even though Germany were not the sole offender in the beginning of the war, she could most easily have prevented it, since she had cast the deciding vote. Thereupon he espoused the Allied cause, continuing to love the Germans for what he knew them to be at their best, but hating the militarism which finally gave rise to Armageddon.

Pacifism had made its appeal to him as to many who looked upon the human race as essentially one family. As the conflict deepened, however, he was convinced that the ethical life of the world would suffer more if the United States remained aloof than if she participated. The history of his ideas on the half-gospel of war time, the stone of offense for his pacifist friends, is an interesting one. During President Wilson's exchange of notes with Germany after the first of the year 1917, when war seemed imminent, Charles S. Campbell, Yale '09, General Secretary of the Yale Y.M.C.A., dispatched a letter to many of his friends in business, in the ministry, in college, and in seminary, inviting them to enlist in some phase of war activity of a distinctly Christian character, such as the Association war work. Thomas Evans, Secretary of the Y.M.C.A. at Princeton, sent out a similar letter, one of which was received by Maxwell Chaplin, who had recently returned from the great conflict in Europe, where he had become a convinced pacifist. Chaplin replied to Evans in the following

letter which presents his point of view with lucidity and strength:

Hartford Theological Seminary,
Hartford, Conn.
Feb. 10, 1917.

My dear Tom:

I saw that letter of Charlie Campbell's some days ago and have given it some thought. I feel that some very vital issues are wrapped up in this matter for the Y.M.C.A., the Student Movement, and the Church. We are on the verge, if not already over it, of taking the same fatal attitude that the Y.M.C.A. and churches of England have fallen back into, namely, of shifting their basis from a Christian to a purely patriotic one. The result of this has been the spiritual bankruptcy of the Y.M.C.A. In England today the War Work of the Y.M.C.A. is a great patriotic movement, supported by money raised on the patriotic appeal. It has given itself heart and soul to the government and is "out to help beat the Germans," as one of its leaders has said, just as much as the War Office is. I tell this to show to what lengths the Association will go once granted the object of its work is that which is laid down in Charlie's letter. He writes: "From recent experience on the Mexican Border and in the European war zone, it has been learned that a well-organized Association work and more particularly Association secretaries of the proper calibre are essential *if the efficiency of any military unit is to be maintained.*" Once you grant that the purpose of the Association work is the military efficiency of the army, you have surrendered its Christian purpose and you have cut the nerve of spiritual power. God can't answer prayer for such a purpose. Such an attitude reduces Christ to the position of a moral antiseptic in the interests of military efficiency. Except for the work of Sherwood Eddy, the work of the British Association was on a secular basis. Here and there were men who were trying to do real evangelistic work, but the organization was not tuned up to that level.

There are two consequences of a surrender to the above principle: First, it will secularize the work into a big piece of patriotic social service. This is good and necessary, but it should not

bear the name of Christ. It will hinder the International Committee after the war just as the army work and munition factory work in England has hindered the prison camp work. Secondly, the Army will tend to dump its dirty work and responsibility for its moral problem upon the Association.

After my experience of last summer I dread seeing the Association in this country plunge into the same course that the English Association has taken. It is spiritual suicide. Our problem is to find out what is the task and opportunity of the Association among our troops in its attempt "to seek first His Kingdom and His Righteousness." The crux is right here: are the Association leaders going to surrender their right of moral judgment? The British Association is out to help beat the Germans *with a moratorium on Righteousness until after the war.* The result is moral and spiritual bankruptcy. Why are they importing Carter and Eddy to organize their religious work?

If our leaders see the issue, there is no need of their being swept off their feet. If the basis upon which the Association leaders are planning to launch this work has the Kingdom of God as its goal and not the military efficiency of the U. S. Army, which is none of its business, I am for it, and hope that Princeton will get into the game hard. It will be a desperately hard thing to do, for Christ has no place in the military system. This does not become apparent in its stark truth until the fighting begins. It is my conviction that a man cannot live the Christian life in any full sense in the Army. This is the result of scores of conversations with boys and men last summer who were doing their best to do it. The Christian men in the ranks very soon realize that there is nothing Christian about the Army or war, and the Association stands compromised in their eyes as having sold out to the government. As you know, I do not believe that war can ever be of assistance in the bringing in of the Kingdom of God or is in any sense a creator of positive moral and spiritual values. If you analyze it carefully you will find that it is purely a material thing, waged by material means and usually for material ends. It therefore always involves a tremendous spiritual defeat or loss because the spiritual is thrust into the background. It represents the surrender of the spiritual to the physical and material.

Now, if the Association launches its work on a low level, it will get, and deserve to get, only the second-class men. All the men with any spirit and heroism will be ashamed to enlist in what appears to be a "safe job." One of the Canadian secretaries with whom I lived for a week just before he started for France told me that, although he would be working right up in the trenches and running just as much risk as many other branches of the service, he would be looked upon as a "slacker" by some when he got home. Unless the Association work is planned on the heroic level, it will lose all its heroic spirits once fighting commences.

I realize that I have not answered your question as to what Princeton ought to do. Until you know what kind of plans the Army and Navy Department of the International Committee have in mind, I would not commit myself. This idea of "mobilizing the spiritual resources of the nation," about which you hear so much in Europe, is a travesty of religion. Let's not be led into any such disloyalty.

You may think I have taken this matter overseriously, but believe me, Tom, two months in a military center like Aldershot makes one rethink everything he ever thought about politics and religion, and I came to realize that the fundamental problems of democracy and Protestantism are bound up in this issue.

I shall follow with intense interest what is done. I am frank to say that I am not ready to commit myself for Association work on the principle set forth in Charlie's letter. I am not sure but that a truer witness could be borne as a stretcher-bearer or in some such capacity where you could really share the hardship and risk.

Obviously such a statement of the case could not be ignored. Chaplin was invited down from Hartford Seminary and a meeting was called in my room in Byers Hall. Among others, Henry Wright and Dean Brown were present. Chaplin stuck by his guns, and, inasmuch as he had done more thinking on the matter than the rest, rather carried the day so far as the argument went. Professor Wright was driven in on himself

and forced to think the whole matter over again. We separated after midnight thinking long thoughts.

Professor Wright finally arrived at the conclusion that Christian forces could and ought to work through the chaplaincy and the Association to do all they could for the troops, and at the same time they should keep their moral judgment. By virtue of *equal sacrifice* they should earn the right to proclaim the whole of the Gospel anywhere with no "moratorium on righteousness," as Chaplin had phrased it.

The necessity for an insistence upon the whole Gospel in these days of hate and terror was borne in on his soul. He began studying the letters, articles, and books of various war writers. There was a formidable array of evidence that with all good intentions spiritual leaders were diluting religion into a mixture of Old Testament imprecations and patriotism, with no little self-righteousness and self-forgiveness. Professor Wright openly condemned the half-gospel of war time and insisted that the conflict was a crusade in which it was unnecessary to curtail one iota of the teaching of Jesus. He often used the letter of Mr. Chaplin, who gave permission, to get the problem well stated before a group and would then build up from it by an appeal to sacrificial service on the same heroic plane that was necessary for the troops.

In connection with the current lenient views popularly taken toward moral irregularities among soldiers, another phase of the war time half-gospel, he occasionally used John Hay's poem, *Jim Bludso of the Prairie Belle:*

Wall, no! I can't tell whar he lives,
Because he don't live, you see;
Leastways, he's got out of the habit
Of livin' like you and me.
Whar have you been for the last three year
That you haven't heard folks tell
How Jimmy Bludso passed in his checks
The night of the "Prairie Belle"?

He weren't no saint—them engineers
  Is all pretty much alike,—
One wife in Natchez-under-the-Hill
  And another one here in Pike;
A keerless man in his talk was Jim,
  And an awkward hand in a row,
But he never flunked and he never lied,—
  I reckon he never knowed how.

And this was all the religion he had,—
  To treat his engine well;
Never be passed on the river;
  To mind the pilot's bell;
And if ever the "Prairie Belle" took fire,—
  A thousand times he swore
He'd hold her nozzle agin the bank
  Till the last soul got ashore.

All boats has their day on the Mississipp,
  And her day come at last,—
The "Movastar" was a better boat,
  But the "Belle" she *wouldn't* be passed.
And so she came tearin' along that night—
  The oldest craft on the line—
With a nigger squat on her safety-valve,
  And her furnace crammed, rosin and pine.

The fire bust out as she clared the bar
  And burnt a hole in the night,
And quick as a flash she turned and made
  For that willer-bank on the right.
There was runnin' and cursin', but Jim yelled out
  Over all the infernal roar:
"I'll hold her nozzle agin the bank
  Till the last galoot's ashore."

Through the black, hot breath of the burnin' boat
  Jim Bludso's voice was heard,
And they all had trust in his cussedness
  And knowed he would keep his word.
And, sure's you're born, they all got off
  Afore the smoke-stacks fell,—
And Bludso's ghost went up alone
  In the smoke of the "Prairie Belle."

He weren't no saint,—but at jedgment
I'd run my chance with Jim,
Longside of some pious gentlemen
That wouldn't shook hands with him.
He seen his duty, a dead-sure thing,—
And went for it thar and then;
And Christ ain't a-going to be too hard
On a man that died for men.

Anyone steeped, as was Professor Wright, in Æschlyus, Sophocles, Plato, and the teachings of Jesus, could not accept this philosophy. Christianity was founded on an ethical basis —justice—rather than a good-humored and slack forgiveness. He saw the cycle of sin, retribution, and reconciliation running through the *Orestiad*, the tale of *Œdipus*, and especially in the *New Testament*. His whole soul revolted against the partial approach to the problems of sin. Even amid the most vexatious and serious problems of the war he held that the Christian should stand by all the Gospel. It was an emphasis sorely needed in days of dilution and compromise. Robert E. Speer remarked:

I remember a fine speech of Henry's at some war-time conference where I was present, in which he dealt with the Jim Bludso philosophy that was so common: that a soldier was his own redeemer; that any man who died as a soldier died washed away his own sins and achieved his own salvation. I remember the scorn with which Henry dealt with this idea, and the contempt that he poured out on it as a principle of life to be held up before soldiers.

Mr. Speer wrote to Henry: "I thank you again for the good I got from what you said yesterday. May God bless you more and more and continue to make you a blessing." Until the end of the war Henry Wright ministered to men in all sorts of grave troubles with power and effectiveness because he linked equality of sacrifice with a Christian gospel rooted in valid ethical principles. He was quick to forgive and as sympathetic as any tender-hearted child, but he knew

and appreciated the inexorability of the moral law. He believed in the efficacy of sacrificial love to work a reconciliation with the past, making restitution as far as possible, but he distinguished between the road to the Cross and Easter Day and the road to Valhalla. His power of discernment and the element of finality in his dealings with dark problems gave him a position of authority among his colleagues and with the troops; both knew that he stood for a complete gospel. He could say truly: "I have not shunned to declare unto you all the counsel of God."

The *Lusitania* had been torpedoed. Then came the unrestricted submarine warfare, the Germans prescribing a zone about England in which U-boat commanders were ordered to sink all vessels. A safe passage through a designated sea lane was guaranteed to only a limited number of ships per week. These terms could not be tolerated by the American government. Interception of the Zimmerman note, proving Germany's efforts to cause trouble between the United States and Mexico, increased the tension. President Wilson exchanged dispatches with the Imperial German Government resulting in an even more provocative attitude upon the part of the latter. Count von Bernsdorff was handed his passports. Came April 6, 1917, and we were at war! A little family council was held at 20 Livingston Street, in which each discussed his plans and received the advice of the others. Ray Culver and several others of the younger men who had had connection with the Y.M.C.A. decided to help in its war work for a few weeks until the Association should have time to replace them with men who were not within the fighting classes. Culver joined Robert P. Wilder in the work of the Religious Work Bureau of the National War Work Council in New York City. He later enlisted in the Navy and became an ensign. Professor Wright was sent by the Association to be chief of its religious work at Plattsburg for the First Reserve Officers' Training Camp. Dean Swan of the Yale Law School allowed me to take my final examinations early and I accompanied

him. Henry Wright led the way for his friends in giving his service to what he believed the right side in the conflict.

Arriving in New York, enroute to Plattsburg, Professor Wright found the Grand Central Station thronged with men going to the great training camp. Numbers of Yale men from classes running back as far as 1898 knew and greeted him. A great spirit was abroad; they were all entering on high adventure.

The following morning, May 12, in the wet chill fog from Lake Champlain Henry Wright entered the new hut at the camp. During the next five months it was my privilege to be with him and to observe his work nearly every hour of the day and night.

Professor Wright made himself useful as soon as he arrived by sweeping up blocks and shavings and arranging supplies. The roomy building, with its smell of fresh pine lumber, soon became habitable, equipped with those comforts and facilities dear to soldiers' hearts.

Frank Howe was General Secretary, a wise, genial Christian gentleman who had served in the Army Y.M.C.A. for the British. His good sense, humility, energy, and devotion to duty endeared him to hundreds. Associated with him was John McCurdy, who later served as a private and as an officer in the Field Artillery in France. During the ensuing weeks the staff changed from time to time, upwards of twenty men serving on it during the course of the summer.

The problem how best to meet the needs of the men in training was studied and appropriate measures were taken. The schedule of the officer candidates was very full: only thirty minutes each day, from 5 a.m. until 10 p.m., were given over to strictly personal use and recreation. The tireless devotion of these youthful leaders to their work was inspiring. Those who went up to the training camps in 1917 were the flower of American youth, and, whatever cynicism the old age of the War may have brought, there burned in these ardent young hearts the pure flame of sacrifice and valor. With

their full schedules certain kinds of recreation or entertainment were obviously impossible. Two services were arranged for each Sunday, an early morning communion and a preaching service at ten o'clock. To these were brought the best ministers available: Bishop Lloyd, of New York City; Bishop Lawrence, of Boston; Dr. Thayer, headmaster of St. Mark's School; Dr. Gunsaulus, of Chicago; Dean Charles R. Brown, of Yale; and many others of like ability. Dean Brown also gave his famous lecture on "Abraham Lincoln."

One of the bright spots of the work at the first Officers' Training Camp at Plattsburg was the visit of Charles M. Alexander, who with his songs and pocket Testaments and his winsome personality both delighted and inspired the men. Over one hundred pledged themselves to carry and read their pocket Testaments. It was pleasing to see the friendship which developed between him and Professor Wright. The scholar in philology, well versed in the origins of the Scriptures and liberal in theology, was perfectly congenial in all vital matters with the ardent evangelist with little theological training and that of a distinctly conservative nature. Later at Camp Devens they were associated in several projects.

During these days of rush and development Professor Wright was a constant source of ideas. His capacity for arriving at conclusions from a number of concrete instances, gained in historical research, was of the greatest value. He could prophesy what would be the result of some policy with amazing judgment.

Staff meetings were generally placed in his hands. He would select a portion of Scripture, illuminate it, and apply it to the daily tasks. Almost all passages and thoughts which he employed had been worked over in his morning watch. In matters of punctilio and neatness, he was rigid. Civilians to commend themselves to army men should be under as stern self-imposed discipline as that to which the enlisted men were subject. In talking of inner restraint he would hark back to I Corinthians 6:12:

All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any.

He could make a passage like I Corinthians 9:19-23 glow with spiritual meaning:

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you.

At one time when the staff was a bit weary and it was difficult to see how to charge routine service and menial work with spiritual meaning he selected I Corinthians 12: 28-31:

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way.

The word "helps" was transfigured for the entire staff and thenceforth stood out upon the pages of their Bibles in letters of gold.

He wrote to Robert E. Speer:

We are getting on splendidly here, with a well-balanced staff. The work grows in romance each day, and the greatest joy is to have the new men learn the joy of personal evangelism for Christ.

The staff conferences were springs of living water to thirsty men spending themselves in fifteen hours of hard work each day. The most difficult work he chose for himself, feeling that the right to talk about sacrifice and unselfish labor came only to those who were willing to do the hardest and dirtiest jobs. A weakened lung denied him the privilege of being in the Army, but as he faced Henry Curran, Herbert Gallaudet, and others of the class of '98 in uniform, he resolved that he would give himself as wholly to God's service as they had dedicated themselves to the Allied cause, and he communicated this mood to others.

Although Professor Wright had never been in an army camp before, he quickly caught the atmosphere of discipline, and appreciated it. After seven days of work he brought the following "Suggestions from the first week at Plattsburg" before the staff meeting—suggestions which were sent to the New York office and later used in other camps:

1. Each staff should have on it at least one man who has already had experience in army work, who should O.K. every scheme suggested by the other four secretaries. No scheme—athletic, educational, social, or religious—should be put in operation without his sanction. We have had no friction with officers or clergy at Plattsburg and the reason for it is F. L. Howe (General Secretary).

2. Win the local Y.M.C.A. Secretary. His advice and sympathetic counsel are invaluable. It is best that the local secretary be not a regular member of the staff because of the constant call on his time by his own constituency. He should, however, be a consulting member.

3. Unify the staff of five secretaries at the start. Talk over all schemes together for at least half an hour each day.

4. Win the chaplain, no matter how long it takes or how many of your own pet schemes have to be delayed.

5. Create opportunities with the men for the chaplain and for the more retiring members of the secretarial staff.

6. Don't get ahead of a program which the chaplain or the majority of the secretarial staff are able to carry out.

7. Y.M.C.A. time is fifteen minutes ahead of army time. Get in the morning watch before reveille. If you do not, it will not be done.

8. Supply what is lacking on the part of other existing physical, educational, social, and religious agencies. Never compete.

9. "No day without a man for Christ."

10. Do not overdo organized religious work at first. Let it come naturally. All religious work with men driven as the officers are must be restful and supply a need.

11. Let the personal work at first be directed at three classes of men—the sin-bound, the nervous, and the unhappy. You can tell them as they sit or walk alone. Do not talk Christ to a busy man. Camp on his trail.

12. Glorify the commonplace. The question as to whether you will be regarded as a "ribbon counter clerk" or God's own representative when you sell a two cent stamp lies not with the job but with the way you perform it.

13. Do not overlook your responsibility to the help about the camp—the waiters, carpenters, etc.

14. Do not depend on general announcements to the men from headquarters. Have an outpost in each company through whom to spread news.

15. Walk about the grounds with a definite purpose when out of the building. If the soldiers get the impression that a secretary has time to be a spectator, they will hold a like impression regarding the place of the work in the camp.

16. Find out the peculiar sins of each camp.

17. The building should at all times maintain an air of restful, quiet dignity in which it is the natural thing to pass from a question about routine to a question of personal intimacy. The shouting of one secretary to another, "rough-house," working in shirt sleeves, carrying on of arguments over trifles, eating food, etc., destroys this.

18. Do not accept invitations to speak in churches or Y.M.C.A.'s outside without the written permission from the International Committee in New York. Your work is in the camp.

19. On Saturday afternoon and evening and on Sunday the

religious work secretary should be where the men are. This need not be in the building.

20. Don't let the piano be drummed or the graphophone be run when the soldiers are busy drilling outside the building. We ought to be busy when they are busy and take our relaxation when they do. A secretary running a graphophone when a soldier is drilling is like a man playing the piano when you are trying to study.

21. Avoid all bizarre or unusual clothing.

22. Keep well shaven and policed up.

23. Tests: (*a*) Do I wish all the other members of the staff to be such as I am? (*b*) If they were, what kind of a staff would it be?

Contacts with men increased from day to day; the quiet dignity and gentlemanly bearing of the Yale teacher gave him the confidence of scores of these young collegians and business men. He was constantly occupied about the building, quietly talking to some one from Amherst or Vermont, from Princeton or Yale or Harvard. Almost no day passed when through his ministry of service and fellowship some man did not signify his allegiance to Christ. A characteristic of his work was that it brought judgment day to men. In these hurried weeks at Plattsburg, he lived in the confessional. False men wrote back to restore broken relationships; dishonest men sought to make restitution. Many a divided and distraught personality found through him the unity and peace which his soul desired; others gained courage to face the inevitable on the Western Front. "These are the happiest and fullest days I have ever lived," Professor Wright wrote to Mr. Speer.

The literature used by the Army Y.M.C.A. was being arranged during the weeks immediately succeeding America's entrance into the War. Robert E. Speer was asked to take charge of these publications. One night Professor Wright wrote out as suggestions several useful chapters in books or pamphlets, which Mr. Speer approved. The list contained

a discourse by Horace Bushnell, "The Lost Purity Restored," which was widely read.

Before he went to camp, Professor Wright had procured a copy of Donald Hankey's *A Student in Arms* and was captivated by the chapter on "The Beloved Captain." E. P. Dutton & Company graciously gave their consent to let the chapter be used, with certain restrictions, the edition to bear the imprint: "Printed privately. Permission is given for use at Plattsburg Officers' Training Camp only." Later Mr. Speer received permission to send it throughout the Army. At Plattsburg we numbered each copy and kept a record of those who had received them. A remarkable impression was made by this tiny pamphlet. The student officers dedicated to the Allied cause were in the mood for its high spiritual appeal. Copies came back frayed and worn, sometimes having been read by fifty men. Lieutenants read it to their platoons, captains to their companies, one major to his battalion. When permission came, we sent it to friends in other camps. Henry Hobson, Yale '14, wrote from Fort Riley, Kansas:

Will you ask Henry Wright to have two hundred printed for me, if it is not too much trouble? I have several copies of "The Student in Arms" now and have lent it to any number of fellows. It is a great book.

Buell Hammett, Yale '18, from Santa Barbara, replied:

"The Beloved Captain" was not only appreciated by me but by many other boys who are out here waiting to get into the second camp at the Presidio.

Kenneth Biglow, Yale '19, in Fort Meyer, Virginia, wrote:

I certainly did enjoy "The Beloved Captain" and thank you for sending it. I forwarded the other copy to Ray.

Oliver B. Cunningham of the Class of '17 who later fell on the field of honor in France, answered:

I was very glad to receive your letter containing the little pamphlet, "The Beloved Captain." I read that with a thrill and recognize that it tells of the sort of officer every one of us should be. I passed it on to a friend of mine here and know it will go the rounds of our battery. I am keeping one of them, for that day when everything looks dark. It comes to every one sometime, I guess.

At least a score of such letters followed. The very fact that this pamphlet was passed about privately added to its appeal. Professor Wright was constantly thinking of ways in which he could suggest to men how they could use their powers for moral leadership.

Day after day Henry Wright was meeting individuals and groups. Men whom he had instructed in college came to him; they brought friends, and he made many new ones. Groups for quiet discussion, fellowship, and prayer met almost every night, and on some nights he had two and three. His skill in selecting Bible passages was an immense help in these little meetings.

During the middle of the summer he was invited to teach at the Y.M.C.A. College at Springfield in a course especially arranged for men who were to go into the Army work. I accompanied him on these trips. He held the standards and requirements high in his addresses. Nothing short of complete sacrificial dedication would suffice for those who were working with men who might die tomorrow. Emphasis was laid upon secret prayer, upon hard work, personal discipline, orderliness, and upon insight which took routine duty out of the realm of welfare work and made it sacramental. Some thought he held standards too high, but if all had caught his idea of what the work should be, their service would have made an even finer chapter in Association history.

On one of his stays at Springfield a group conceived the idea of binding themselves together to keep a period of personal devotions each day, and the following notice concerning the scheme was sent to various groups:

The League to keep the Morning Watch sprang up spontaneously among the group of men in training for Army Y.M.C.A. service at the International Y.M.C.A. College at Springfield, Massachusetts, as the result of a determination on the part of many to keep this early tryst with God.

The League, if such it can be called, involves no dues and has no program other than prayer and Bible study for spiritual power. It seeks to unite in prayer and in the knowledge of the Bible all Christian forces with the troops.

We send our greetings to all men in the Chaplaincy and in the Army and Navy Y.M.C.A. Secretaryship, hoping that this idea will commend itself to you and that you, too, will be keeping this early prayer time with us. We feel confident that the assurance that other men are praying at the same time we pray will be a great bond between us.

Faithfully yours in Christ's service,

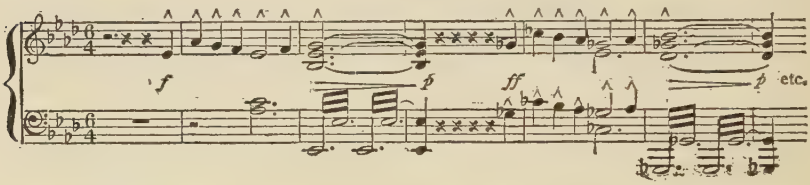
O. R. McAtee
William G. Junkin
Frederick Geir
George Stewart, Jr.
William H. McCance
David N. Beach, Jr.
Henry B. Wright

Professor Wright slept on trains and ate where he could during this period, working four days each week at Plattsburg. This trying schedule put a sore strain upon his reserves of strength.

Now and then he was called to New York to address groups about to sail overseas or to advise with those in authority. One particular instance was notable. He was in New York to meet a large group who were sailing in a few days for France. Being very tired, he found preparation for his address exceedingly difficult. After a very hot night he arose apparently much refreshed. After his private devotions, he remarked that he had his idea for the address he was to make. "I must get hold of some one who can play the piano," he said; "I am going to use the *Glaubenmotiv* from *Parsifal*. Our secretaries and

chaplains must make the boys hear that in the time of temptation and of death." We set out in different directions to discover a book containing the score he desired. After some search each secured a copy, and he was fortunate enough to find a man who was a pianist. The men were tired, the day hot, and something unusual was necessary to captivate their interest. Professor Wright spoke to them simply of the great tests of the human spirit which the days ahead held for them and those whom they served. As he spoke briefly of each test, he asked if they would be able to hear the faith *Motiv* and whether they could get others to hear it. Each time he came to this question, the man at the piano would play the beautiful

No. 3. FAITH MOTIVE (GLAUBENMOTIV).



notes. The group was a mixed crowd of college professors, pastors and business men. Professor Wright's talk conveyed to them an impression of the genius of the Y.M.C.A. War Work in a few minutes, which days of instruction might have failed to give. They were to incarnate the wishes of God and to make men feel His presence in the day of great tribulation.

The staff was strengthened during the summer by the addition of William H. McCance of the Class of Yale '18, and Elmore M. McKee, Yale '19. Professor Wright was exceedingly fond of these two men, whom he had known well at Yale. Their service was notable because of their wide acquaintance and the quality of their lives. McCance afterward enlisted as a private, winning a lieutenant's commission in the Field Artillery. After the War he graduated from the Yale Divinity School, and later served as a missionary under the American Board at Ahmednagar, India. Elmore McKee was commissioned in the Sanitary Corps and performed distinguished

service in the suppression of vice around camps and in great cities frequented by soldiers and sailors on leave. Upon the close of hostilities he also pursued the theological course in the Yale Divinity School and became rector of St. Paul's, New Haven. Both served as secretaries in the Yale Y.M.C.A. during a part of their course in the Divinity School. They are typical of a large group of first-rate students to whom Henry Wright meant more than any other human being. Their service at Plattsburg was greatly appreciated by officers and men alike.

As the first camp at Plattsburg drew to a close, Professor Wright received an invitation to be director of religious work for the Y.M.C.A. at Camp Devens, located at Ayer, Massachusetts. He accepted the invitation and made plans for a long absence from the University. Dean Brown gave permission for him to be absent for a year provided he carry two courses.

After the United States had been at war four months there were great searchings of heart among the younger men in Association work, who wished above all things to face the crisis in an honest manner. Because of this difficulty in the minds of many friends, Professor Wright asked me to go apart with him to Oakham before Camp Devens opened; there we wrote a report of the work at Plattsburg, with a special paper on the matter of exemptions. Professor Wright despatched a note to Mr. Mott regarding this report:

My dear Mott:

George Stewart and I have finally found time to finish a report of the Army Y.M.C.A. work at the first Plattsburg Training Camp. To this are appended two very important letters criticising our work. Following these are the conclusions which we have come to regarding exemption of secretaries and a remarkable document by Elmore McKee on hospital visitation in army camps. Will you please see that Brockman, Tichenor, Towson, and Wilder have a chance to read it if they care to?

There are only four copies of this report in existence. You have one, Knebel another, and Stewart and I the other two. God's spirit is with us mightily here. The only way I can account for it is the answer to countless prayers.

We enjoyed John's visit so much.

Faithfully,

HENRY B. WRIGHT

P.S.—I believe we are slowly but surely evolving a real science of army work. Certain principles seem established.

A portion of the paper on exemption is of interest as revealing the problems which young men were forced to solve aright at the peril of their manhood.

The experience of the staff at Plattsburg indicates that the question as to whether the Y.M.C.A. will claim exemption from military service for those of its secretaries who are physically fit between the ages of 21 and 31, or whether it will aid and promote measures taken by the secretaries themselves, will be a prime factor in deciding whether the work of the Association in the Army will be merely a piece of routine social service or the creation of courage, honesty, unselfishness, and vicariousness among the troops.

It will be readily seen that there are three distinct groups of men from which the leadership of the Army Y.M.C.A. must come: (1) those above draft age; (2) those within draft age who are uncalled, physically unfit, or otherwise ineligible; (3) men of draft age whose only claim for exemption lies in their being in a certain class, namely, Army Young Men's Christian Association workers. . . .

If the high function of the Army Young Men's Christian Association is actually to create morale among the men of the Army; if the secret of morale is a willingness to make the complete sacrifice; if the chief enemy of morale is the theory that a man is so indispensable elsewhere that he should be protected from the possibility of death; and if it be true that the only way to propagate ideals successfully is to incarnate them—it becomes apparent that the attitude of that group of our secretaries between the ages of 21 and 31 toward the draft will largely de-

termine whether the whole movement will be keyed up to *self-sacrifice* or rest on *self-interest.*

The attitude of this smallest group will also largely determine the spirit of the work of the other two groups of secretaries. If we withhold from the field of military endeavor those whom we might have given at distinct cost, we are almost certain to withhold ourselves in our own field and to miss the spirit of abandon which is essential to making this "The greatest piece of Christian service the world has ever seen," as Dr. Mott has expressed the ideal of the Association to be. . . .

A man of spirit who has been exempted is apt to eat his heart out worrying whether or not he has done the right thing; on the other hand, if a man has no compunctions about accepting a position free from the suffering and exposure his friends are enduring, it is *prima facie* evidence that he is not worthy to minister to men soon to meet God. . . .

Furthermore, it seems unwise to us to exempt men physically fit and of draft age for the following practical reasons:

(1) Some men will be exempted because of special influence, or it will be thought that such is the case, and this will tend to shake the confidence of many able men in our leaders.

(2) Some men on a staff will be exempted, others will not; this will breed discontent.

(3) It is unfair to the loyal and able men on a staff to put them in a position where they shall be compelled to explain the exemption of a member of the staff.

(4) We are in a position of strength when we go into the camp, having deliberately decided to answer the call of the Government when it comes. Such an attitude inspires confidence and respect.

(5) It will be extremely difficult for a student secretary or other secretary to return to his field and to minister to men who have faced German machine guns. Spiritual power over these men demands equality of sacrifice by those determined fit to make such a sacrifice. . . .

(6) Many good men will be taken for the Army if the Association makes no effort to secure their exemption or does not aid them by affidavits or otherwise. However, we can spare these men for the spiritual welfare of the work. . . .

(7) When the strain becomes greater in the coming months, the type of man who will be secured by recruiting agencies *will be largely determined by the traditions of the secretaries who have preceded them*, whether they be those of heroism or of self-consideration.

(8) The men who enter the Army are not divorcing themselves from the work of Christ's Kingdom but prove invaluable helpers to the work.

This statement was sent to Dr. John R. Mott together with two important letters, one by an Episcopal pastor and one by a theological student, criticizing certain phases of the Army work, in order that all appropriate adjustments and corrections could be quickly made. Dr. Mott and the National War Work Council had apparently arrived at the position set forth in this paper, and they made public their policy of non-exemption of workers when called to the colors. This attitude anticipated the action taken later by Secretary of War Newton D. Baker that such men should not fall within the exempted categories, an attitude which did much to fortify the work spiritually.

Professor Wright now turned to Camp Devens, the scene of one of the most glorious of life's experiences for him.

CHAPTER X

THE ARMY—CAMP DEVENS

They have charged us with unearthly power to make
The Future—the only tribute they desire.
Can we bear life as they bore night and fire?
Now, are we taking counsel for their sake?
This is one faith a nation cannot break
Though comfort rule, though sloth and craft conspire,
And disillusion image all things dire
And greed go softly, fearing lest men wake.

In a far earthquake land and ruinous
Their bodies fell, their minds through us made sure
Of sacrifice as a new world's foundation.
They have fulfilled their bond. It lies with us
Through deeds—not words—to show if they endure
A living light, the spirit of a nation.

—William Rose Benét, Yale '07,
Yale Commemoration Ode.

THE great training camps in America were built as if some Titan had marshaled the resources of modern industrialism and focused them upon certain localities. At Camp Devens trains of lumber and building materials were unloaded overnight. Carpenters and masons were conjured forth from a hundred cities and towns. Huge steam shovels rooted up saplings and gouged jagged brown scars in the morainal drift. Roads were thrust through rocky ridges and over bogs and in a week's time hundreds of motors thundered along newly made highways, arcs and search-lights dispelled darkness, and the sound of the hammer was heard twenty-four hours each day. Weather-beaten engineers, with cigar butts clinched in their teeth and rolls of blue prints under their arms,

hurried about in motor-cycles. Mixed with the varied colors of civilian work costume was the khaki of the military, which came in increasing quantity. Amid this fury of work the Army Y huts were erected in each regiment, spacious, complete and comfortable, on the same time schedule as the barracks. Camp Devens was taking form.

Then came the soldiers; first the new officers, graduates from the first camp at Plattsburg, alert, elate, determined men, with a rich heritage of body, mind, and heart. National Guard units next arrived, and following them came numbers of non-commissioned officers of the regular army to help whip the draft army regiments into first line troops, a taciturn, capable lot, with no little scorn for the new officers over them and the raw material with which they were to work. Finally came the first recruits of the draft army of 1917. The Seventy-sixth Division received them from all over New England and northern New York. They came first by the dozen, then by scores, then by train loads, long queues of men winding the roads to their barracks, often wearing broad silk ribbons on which were printed the names of the towns or counties from which they came—a motley, noisy, unknown quantity, a new factor in the Great War. They were greeted at the train by their boyish officers, and the two would look at each other with equal curiosity and interest—new-made lieutenants and captains receiving with marked embarrassment the awkward salutes of their charges—clerks, and students, and country boys, with no idea of the iron discipline by which liberty was to be obtained.

After being shown their billets, the men flocked to the Y.M.C.A. huts. Often Professor Wright stood behind a counter from six o'clock until taps, meeting a line containing hundreds of men, giving to each a sheet of paper and an envelope and a special word of greeting. I have seen soldiers stand and watch his face as he carried on his work, drinking in a radiance that reestablished faith.

In the days following, many sought out the quiet, kindly

gentleman who gave them that steadying, reassuring word when first they submitted themselves to the Army. How many came on those nights following the first bayonet practice will only be revealed on the judgment day—but certainly there were hundreds.

The civilian mobs which thronged into the camp daily were gradually disciplined into soldiers. Clothing was not always forthcoming or well-fitting, and companies would be drilling half in khaki and half in civilian clothes. Most of the men wore to camp an old suit, which they would send home by parcel post from the nearest Y hut when they received their O. D. uniforms. But in due course these troops, officered by men in their twenties, would swing down the road with the smartness of a Guard regiment. In so great a readjustment of life, men responded to the crisis according to their natures. As it will be at the last trump, the courageous and the righteous and the decent were courageous and righteous still; the timid and the craven were timid and craven still. Each man was revealed for what he was. In the center of this body of fifty thousand men was the teacher from Yale, serving, cheering, counseling, giving out the riches of his mind and heart.

Henry Wright had arrived at Camp Devens on August 28, 1917, just before the advent of the first recruits under the law constituting the National Army. He immediately put building No. 29 into commission for the incoming men, each building being placed in service as troops occupied adjacent barracks.

A conference of the entire Association staff at Camp Devens was held on August 31, at Ashburnham, a beautiful village lying among the hills. The group met in a house facing a street glorified with a remarkable bronze statue by Bela Pratt, "The School Boy of 1850." "One of a generation of New England boys," the inscription read, "whose valor in war was equaled only by their achievements in peace." This conference was notable for the spiritual unity and dedication of the staff and the fact that all departments interested in the Camp Devens Y.M.C.A. were represented. Not only the camp sec-

SUNDAY SERVICES

Camp Devens, Oct. 21, 1917

ROMAN CATHOLIC SERVICE

8.30 A. M. Mass will be said at the Knights of Columbus Building, near the Drill Grounds.

ARMY Y. M. C. A.

8.30 A. M. Communion Services (to which all are cordially invited) as follows:

Building 21 (301st and 302d Field Artillery), conducted by Rev. H. C. Burr of the Baptist Church.
Building 22 (Heavy Artillery), conducted by Rev. P. F. Sturgis of the Episcopal Church.
Building 23 (near the Camp Post Office), conducted by Rev. H. K. Bartow of the Episcopal Church.
Building 24 (Depot Brigade), conducted by Rev. F. F. Peterson of the Baptist Church
Building 25 (Depot Brigade), conducted by Rev. W. S. Anderson of the Congregational Church, and Rev. C. A. Fisher of the Presbyterian Church.
Building 26 (304th Infantry), conducted by Rev. Frederick Brown of the Congregational Church.
Building 27 (303d Infantry), conducted by Rev. Angus Dun of the Episcopal Church.
Building 28 (301st Infantry), conducted by Rev. F. B. Crandall of the Unitarian Church, and Rev. L. J. Bernhardt of the Methodist Church.
Building 29 (east of Telegraph Building), conducted by Rev. J. L. Cross of the Congregational Church.

10.30 A. M. Religious Services open to men of all denominations.

Building 21 (301st and 302d Field Artillery), address by Rev. H. C. Burr.
Building 22 (Heavy Artillery), address by Rev. P. F. Sturgis.
Building 23 (near the Camp Post Office), address by Rev. Harry Emerson Fosdick.
Building 24 (Depot Brigade), led by Army Secretary, E. B. Dolan.
Building 25 (Depot Brigade), address by Rev. Frederick Brown.
Building 26 (304th Infantry), address by Rev. F. F. Peterson.
Building 27 (303d Infantry), led by Army Secretary, L. C. Wright.
Building 28 (301st Infantry), address by Rev. C. A. Fisher.
Building 29 (east of Telegraph Building), address by Mr. Louis J. Bernhardt.

7.00 P. M. Evening Song Services open to men of all denominations.

Building 21 (301st and 302d Field Artillery), conducted by Army Secretary, Philip Bird.
Building 21 (Industrial Extension) conducted by Army Secretary, G. F. Harvey.
Building 22 (Heavy Artillery), address by Mr. Louis J. Bernhardt.
Building 23 (near the Camp Post Office), conducted by Army Secretary, L. C. Wright.
Building 24 (Depot Brigade), address by Rev. G. E. Pickard.
Building 25 (Depot Brigade), address by Rev. W. S. Anderson.
Building 26 (304th Infantry), address by Rev. Frederick Brown.
Building 27 (303d Infantry), conducted by Army Secretary, F. G. White.
Building 28 (301st Infantry), conducted by Army Secretary, L. D. Somers.
Building 29 (east of Telegraph Building), conducted by Army Secretary, H. B. Wright.
Auditorium, Address by Rev. Harry Emerson Fosdick of New York City.

Jewish Services

7.00-7.45 P. M. Sabbath Services.

Building 27 (303d Infantry), **Friday, October 19,** conducted by Mr. Coleman Silbert.
Friday, October 26, conducted by Mr. Coleman Silbert.

Greek Catholic Service

9.30 A. M. Sunday, October 21.

Building 28 (301st Infantry), communion by Rev. Father Vangel Brevesis and address by Mr. Constant Pandos.

Hunley & Turner, Printers, Ayer, Mass.

Sunday Program, Camp Devens, Massachusetts

ARMY AND NAVY
YOUNG MEN'S CHRISTIAN ASSOCIATION
"WITH THE COLORS"

Y. M.C.A. Headquarters
Camp Devens Mass.
April 18. 1919

My dear Boy

Today is Good Friday, tomorrow is Lexington Day and Sunday is Easter. Under the inspiration of these great experiences which the Past feel and which we still feel, my thoughts turn back to Home & loved ones in gratitude for the land we live in, the God we love and the future to which we look forward. May Christ be with you on His resurrection day and may next year open up a new chapter in the Romance of Life.

With love

Henry.

TO THE WRITER: SAVE BY WRITING ON BOTH SIDES OF THIS PAPER
TO THE FOLKS AT HOME: SAVE FOOD, BUY LIBERTY BONDS AND WAR SAVINGS STAMPS

Facsimile of Letter

retaries were present, but the New York Headquarters were represented by Dr. Orr, Paul Super and Jay Urice, the Eastern Department by Edward W. Hearne, E. O. Andrews of Newport, and G. R. Merriam of Westfield, and H. C. de Anguera and W. W. Peck in charge of building operations.

The staff at Devens was a mixed group of business and professional men, teachers, ministers, and regular Y.M.C.A. secretaries, held together by a common purpose. Kenneth Robbie, an able and energetic man with a keen eye for personnel and business detail, served as Camp Secretary from August, 1917, to January, 1918, when he was succeeded by Arthur Hoffmire. The latter served until May, 1919, when he became the Executive Secretary of the Northeastern Department of the National War Work Council. Closely associated with Professor Wright, who was Director of Religious Work, was William D. Barnes, Yale '07, who finally succeeded him in May, 1919, when the former returned to New Haven. One of the joys of Professor Wright's life was to work side by side with men he had taught in college. Friendships formed in this service were strong and permanent. The relationship was not a one-sided affection for Professor Wright, for his co-workers brought gifts of understanding and experience which his university career had not afforded. Such men as Fred G. White, Gren O. Pierrel, William F. Slade, Philip S. Bird, Joseph Palmer, in the camp educational and religious work; W. W. Peck and Fred Stephenson in the social activities; A. E. Metzdorf, the gifted and genial recreation expert; and Converse Lincoln, Lawrence C. Davis, and M. F. Peterson in the business department, were men of parts and wide experience. "Nearly three hundred and fifty secretaries were employed during the war at Camp Devens," said Arthur Hoffmire. "I do not know of a single man from oldest to youngest who did not seek interviews with Henry on all sorts of subjects."

The work continued to grow, as the high caliber of the sec-

retaries commended it to troops and officers alike. Staff personnel changed constantly as younger members enlisted in the Army or Navy and trained men were sent to France or to assume positions of administrative responsibility. Because of his wide acquaintance among college men for twenty-five years, Henry Wright did invaluable service in recruiting the staff to meet expansion in the work and to replace those who left.

A staff meeting at Devens, as at Plattsburg, was an event. Professor Wright ordinarily conducted devotional exercises, skilfully choosing his Scripture passages and giving short talks lightened by humor and replete with keen insight. Paradox and analogy, often provocative, gave zest to these conferences, permeated by the spirit of sympathy and understanding. One talk was on "Heresies which will afflict secretaries in army work." The six points in this discourse were:

1. To say a janitor can be hired to do the dirty work.
2. To say a man can get along without the morning watch.
3. To say a man can get sloppy in his dress and be unshaven.
4. To say executive work will take the place of personal evangelism.
5. To say "My influence in the camp will count for so much that I need not personally speak to men about Jesus Christ and their souls." This exalts one's personality above the power of God to work through us.
6. To say that "the commonplace cannot be glorified: that is, that the selling of stamps or money orders, the checking of valuables, and the care of writing tables cannot be made a means to the salvation of souls."

Heavy Sunday schedules and numerous personal interviews in addition to regular duties were a grievous strain upon Professor Wright's health. His arrested case of tuberculosis made him an easy victim of colds, and the crowded army huts were dangerous places for a man in his physical condition. Speaking in packed mess halls, sometimes five and six times in the course of a Sunday's work, as he was often forced to do,

was the worst possible procedure if he were considering his own well-being. In the more regulated life at the University he sometimes had a struggle to keep fit in the winter months, and at Camp Devens he twice came dangerously near pneumonia.

I have had a heavy cold for the last few days that went down onto my chest a little [he wrote on December 13, 1917], so I have kept in and shall probably not get back to Devens till December 21. Headquarters have ordered me to stay five days at home, writing on "Expert Friendship," then to go to Atlantic City for December 19 and 20, and get back to Devens on December 21.

The only thing that worries me is that Herman Lum is coming on December 17 and John Dallas on December 18. We are to put Lum in 21 and Dallas in 22. Would you be willing to see that they are started off right?

Pray much for me that I may have God's guidance in each word written. I'll work night and day. I want to have the MS. written before you are called away South or overseas.

God bless you.

As ever,
HENRY

The work on "Expert Friendship" which he mentioned in this letter was a book on Army Association service on which we had been working quietly, pooling our results when we came together. It was published in 1918 by the Association Press under the title, *The Practice of Friendship.* The subtitle was "Studies in Personal Evangelism with Men of the United States Army and Navy in American Training Camps."

The cold which he had contracted at camp persisted, and on the seventeenth of December he wrote:

My right lung is still sore a little and it is very cold here—ten below.

Kenneth Robbie ran down from Springfield to see me this afternoon. Everything is going splendidly. Bill Barnes is to

be Acting Religious Work Secretary in my absence. I shall probably come up to Groton Inn for the first two or three days and run over during the day, going back to the Inn to sleep at night.

Earle got "Expert Marksman" on the Camp Gordon rifle range.

I have lots to talk over with you. I have written Sherwood Eddy and given him my view of the "Ethics of War." I have not been strong enough to write much on the book, but will do so in the next two or three days. I have constantly jotted down ideas. I believe we have a real contribution to make to the brotherhood in it.

I am trying hard to get Charlie Campbell to be Religious Work Director of the building which will serve Devens R.O.T.C., about 2,000 men, I suppose. We must do a piece of service there in January, February, and March which will be just like the first Plattsburg. I have not asked Charlie yet. He is at Northfield at the Student Volunteer Conference. Pray much that we may get him, if it be God's will. We shall turn over one whole Y. M. C. A. building at Devens to the Officers' School. You and I must work together on the officers' problem there.

Josephine sends love.

Affectionately,

HENRY

Often when confined to his bed, he did a prodigious amount of reading and writing. Sometimes he felt that illness was a blessing in that it gave him long periods for uninterrupted work. During this period he worked constantly on "The Practice of Friendship."

He wrote after a week in bed:

I've finished two chapters. The *magnum opus* is the one on "Christianity and War." I've worked hard on it but it will need much revision. I've added a little to your chapter on the half-gospel. All your chapters in the second half of the book are typewritten and finished today. I've combined some of the chapters in the first part and changed titles:

PART I. PERSONAL EVANGELISM THROUGH EXPERT FRIENDSHIP: GUIDING PRINCIPLES

I. Personal Evangelism—a Definition.
II. The Nature of the Evangel for the Army and Navy (as before).
III. Characteristics of the Men to Whom We Are to Minister.
IV. What is a Point of Contact?
V. How to Begin and of What to Beware.
VI. Expert Friendship the Key to Method in Personal Evangelism.
VII. The Goal of Expert Friendship and its Rewards.

As Christmas Day approached, he dispatched another note:

My dear George:

Merry Christmas to you and all the other boys in quarantine. I shall spend the day in bed with a good sore throat and some cold on the lungs, but both are better. I doubt if I get up to camp again much before New Year's. I'll keep pegging away on the book as I have strength and will have it all finished for final revision by the time you get out of quarantine. I have my ideas pretty well thought out. Wilder is anxious to have it at the earliest possible moment.

Lots of love,
HENRY

This was quickly followed by a third letter:

Sick in bed—bad throat and cough on lungs. I started off too soon to Atlantic City, but we had a wonderful conference there. I read Chapters I and II of "The Practice of Friendship" to the Camp Executives and Religious Work Secretaries of twelve states. They all wanted it at once.

Came back to Devens Saturday, but kept getting worse, so started for New Haven at 2 p.m. No heat on trains and all cars turned into smokers for soldiers. It was great to get into bed—the first Christmas of my life there.

But I am supremely happy. Had a fine talk with Walter on

Immortal Life. He accepts it all, dear fellow. He is pitiably weak. Jo has two invalids in bed now.

Had wonderful experience with a soldier and a sailor coming up from Atlantic City. I believe we saved them both. In fact, I know with God's help we did.

Wilder reported that 42,000 "Beloved Captain" had been published and 129,000 "Soldier's Spirit." Dear old pal, how pregnant with meaning all the days at Plattsburg were and how grateful I am that we grasped it.

My greatest joy is this—that things run better religiously at Devens when I am away than when I am there. All those boys have caught the spirit so wonderfully. Miracles of healing with Catholic boys are happening. The dedication of the fireside at No. 29 was the most beautiful that I ever heard. Major Darwin did it.

Did it ever occur to you that Christmas, which is such a happy day for us, was the day of Jesus' breaking from home above and enlisting for foreign service? It meant separation and battle with sin for Him when He left heaven to camp down here.

Lots of love,

HENRY

The "Walter" he mentions was Dr. Walter Hayward, his brother-in-law, at that time desperately ill at 20 Livingston Street. The staff at Devens were very anxious lest Henry's illness should develop into pneumonia. Confined to his bed, his thoughts were with the troops at Devens. His lion heart and his cheerfulness in those days which tried men's souls put courage into all of his associates. Two days after Christmas he wrote that he was mending:

My dear old chum:

I am sitting up in bed for the first time in five days and the devil is gone out of me. All I need now is to get back my strength and I shall be with you again. For the first few days the trouble was lack of physical strength. I got the sore throat and cough in hand the third day, but then the poison seemed to go into my whole system and drug me. I simply wanted to lie

and sleep. Today I feel ready to lick the Kaiser, with an appetite big enough to eat the bedclothes. I doubt if I get to you much before Monday, however. I shall sit up in a rocker this p.m. and dress tomorrow, getting outdoors about Saturday. I am glad I have been inoculated so safely, for I look for no further trouble this year. Before I got this, I felt like facing machine gun fire every time some big Polish draft army soldier from Maine let off a barrage sneeze with 10,000 pneumonia germs in it, for I knew that if one of them hit me in the lung it might end me.

Walter is very ill.

Lots of love,

HENRY

He looked forward with keen interest to the Third Officers' Training School, which began on January 1, 1918, feeling that the secret of life in the army was largely in the hands of the officers. On January 3, 1918, he wrote:

My dear old boy:

I got hold of a copy of the *Herald* here in New Haven this morning and found in it the names of the men chosen for the Officers' School. It will be a great school and I look for a wonderful set of officers with Joe McCarthy and Steve Thach and Harold Winship among them.

I shall come to Ayer Friday for the conference of new men on Saturday at Groton. I'm not quite well so I'll sleep at Groton till Monday, when I go back to New Haven again to lecture.

I've got quite a side-winder on Christianity and War to read to you when we get together again. I am to meet Brewer Eddy and his cohorts in Boston and read it to them. He hopes to have Sherwood with him.

This has been a long separation from work, but I anticipated illness when I undertook the job. I shall be grateful to God for every day he lets me work at Devens in this hard time of the year for me.

Faithfully,

HENRY

The Officers' School proved to be the scene of a remarkable spiritual work by Professor Wright. A bitter New England winter had settled down over camp; men were drilling in weather thirty degrees below zero. The candidates in the Officers' School were going through a course of field training regardless of weather and were studying two hours each night. They had thirty minutes each day for their private affairs and recreation. Some unfortunate chap contracted a case of the measles and the whole school was quarantined! Capt. Robert C. Booth, Yale '16, was "skipper" of the Second Company, in which I was located, and gladly gave permission for Professor Wright to give a course of lectures on Sunday afternoons. The mess hall each time was packed to the last seat, about one hundred and fifty men. We usually sang two hymns at the beginning and then he would speak for an hour. The following topics were considered in a period of about two months:

1. Belief in the Cause.
2. Confidence in the Method.
3. Faith in the Men to be Led.
4. Principles Underlying Control of Social Groups.
5. The Secret of *Esprit de Corps.*
6. Limitations in Personal Relationships between Officers and Men Imposed by the Necessity of Reserve.
7. Dangers in Devotion to a Person Rather Than to a Cause.
8. The Greater Value of Indirect Suggestion.
9. The Power of Example.
10. Opportunities for Direct Self-revelation.
11. Work with Individuals—Through Formal Discipline.
12. Work with Individuals—Through Informal Counsel.

A profound hush would fall over the mess hall while this scholarly gentleman enriched the lives of his listeners with historical allusions and literary anecdotes. He drew analogies with the past, he interpreted for us our own lives, our army experience, our place in the world in which he lived; he led

us to see the value of a prior allegiance to God. For sheer spiritual beauty and persuasiveness the addresses were masterpieces. Everything he said was centered about Christ, the splendor of His undying purpose, His character, His way of overcoming evil, His leadership. When he ceased speaking, after a short word of prayer, the men would throng about him for a few minutes and then he would set out through the cold to another barracks, speaking three and four times during the course of a Sunday afternoon and evening.

In the course of his duties he made arrangements for fifteen or twenty outside speakers each week and no little effort was necessary to keep the staff recruited up to efficient working capacity. For this purpose he was called upon to send numerous telegrams. On one occasion when he was ill in New Haven, a friend dispatched a telegram of sympathy to him through the office at camp headquarters. The non-commissioned officer who received the message on the telephone, after a courteous apology, asked after the Professor's health. "I have never seen him," he said, "but I have often heard his voice over the wire and have sent his telegrams and I would like to meet him face to face."

His room at the headquarters building during these months was the rendezvous of various groups. Several men from the Officers' School would gather there on Sunday evenings. On February 7, Professor Wright posted a note saying:

> I shall not be at the building on Sunday evening, so that we cannot have our little upper-room conference. But I hope you will bring the fellows up just the same and use the room with them. I have a writing desk in it now.

Writing materials were always at hand, and a number of books on war poetry, devotional literature, and volumes which went into the background of the conflict. Not infrequently he would have some food for his perpetually hungry soldier friends. This rendezvous became a sanctuary to scores of privates, non-commissioned officers, and officers of higher rank.

In it no grades were recognized. Majors and captains knelt with privates in this tiny room, before a Commander who knows and loves all alike.

In March, 1918, two heavy sorrows descended in quick succession upon the Wright household. The death of Dr. Walter Hayward, the brother of Mrs. Wright, was followed in one week by the passing of Professor Wright's father. Dr. Hayward had poured out his life in unstinted service, a physician who lived by the finest traditions of his profession, responsive to every human need, ministering to sick bodies until, broken by too long hours on storm-swept roads, he awaited his summons. Having saved others, himself he could not save.

While Professor Wright was in Taunton awaiting the funeral of Dr. Hayward, his thoughts turned toward the close of the Officers' School and the separation it would bring between himself and the many boys who had come to know him through his series of talks. He wrote:

Well, old pal, a new chapter in the romance of life is opening up for both of us. We are closing a wonderful one together—the happiest of my life. We shall be just as close together in spirit in the next one, though an ocean may separate us. "For I am persuaded that neither life nor death . . . nor things present nor things to come shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Professor Wright posted a note written on March 15:

On the eve of Walter's funeral I got a long-distance from New Haven stating that Father was seriously ill and the doctor advised my coming at once. Father is a very sick man. I have written Hoffmire and Hearne and shall stay here till the crisis is past.

I am so sorry that I cannot be with you for the last Sunday at Devens. I had anticipated it so keenly. Put all your things together on my bed.

I should have liked to have a farewell prayer with you in some spot at Devens, like our prayer in the middle of the parade

ground at Plattsburg. But it will not be necessary, for No. 29, No. 23, No. 27, and our room at headquarters are hallowed already.

I shall try to finish the book when I am off duty from Father's bedside here, and I should think of many things between 12 and 4 a.m. each morning when I am on.

Another letter arrived the following day, March 16:

We divided the bedside watching into watches, and I was on from midnight till 6 a.m. It was really the first long stretch I have had for meditation and prayer since Plattsburg began. It was a blessed, quiet time. What a lot we have to be grateful to God for in these great days!

The last thing Father sent me was a biography of "Uncle John Vassar," a lay army worker in the Civil War. He was a missionary of the American Tract Society. It is one of the best lives of a personal evangelist I ever read. He did exactly as the Y.M.CA. is doing. Father wanted to have you read it—he thought you and Uncle John had much in common. I'll get it to you sometime.

No letter from Earle in over five weeks. I suspect he has gone over.

Two days later came the news that Dean Wright was dead.

Your message brought joy and peace and comfort to us all. Father rallied for a whole day after I came. He was conscious and did quite a little business with me. Dr. Foote even thought that he might come out of the crisis as he did last year. But Sunday at 3 p.m. he suddenly changed and sank into a sleep from which he never awakened. He was perfectly peaceful and simply slept away. We had a trained nurse come at 5 p.m., and at 7.45 his breathing ceased. Mother and I and the nurse had prayer together at the bedside, and then I went downstairs and had prayer with Alice and Jo. We have had beautiful hours together ever since.

We have postponed the funeral services one day: that at Yale at 12.30 in Battell Chapel on Wednesday, that at Oakham in

the Congregational Church at 11.00 a.m. on Thursday. I enclose clippings from the *Courier* and the Yale *News*.

My love to you, old pal.

As ever,

HENRY

On April 11 Professor Wright wrote to Kenneth Latourette about the Dean's going:

Father's going has been a beautiful and sacred experience for us all. I come back to Devens strengthened by it to do a bigger work for Christ. I do not know of any one who had a happier old age than he. He had finished a book on teaching, and the history of Oakham was so well along that I can complete it when the war ends. His last act was a gift of $500 to the Yale Alumni Fund. I held him up while he signed his name to the check. I know of nothing in my relation to him, in his to me, or in his to Christ, which I would have had different.

The last act of the venerable Dean, giving $500 to the Alumni Fund of Yale, made a tremendous impression on the graduates, who at that time were making heroic efforts to face a quarter of a million dollars' deficit because of losses to the University due to the war.

The New Haven *Journal Courier* remarked editorially upon the Dean's passing:

Literally thousands of Yale men throughout the land will hear of the passing of Dean Henry Parks Wright with a deep sense of personal loss. . . . Many will recall instances of his helpfulness at times when the inculcation of knowledge or the ordinary modes of discipline were of far less importance than the word of encouragement or of gentle reprobation which it was the habit of this kindly man to offer. Unconsciously he found the most direct way into the affections of those who came in contact with him under conditions which in themselves were often forbidding. So marked were these human traits in the man who now lives on in memory that the years tended to deepen those first impressions which sprang up around the stern summons of

the student delinquents for whom we suspect the Dean more often than not felt a particularly warm affection.

His life was long and full. In the memory of what he was and of what he did for one generation of Yale men after another, the common grief over his going is softened.

On February 27, 1918, less than a month before the Dean died, he had written a beautiful letter, some parts of which reveal the quality of his mind and heart:

As you directed the family letter to me, I will take the responsibility of sending you a note in reply.

The winter has been for us not only cold and unsatisfactory, but also somewhat lonely and anxious with all of you away, with 20 Livingston Street closed, and Walter seriously ill. Last year you were all here, from Josephine down to Earle, and we saw some of you almost every day.

It is not necessary to say that we are deeply interested in you and in your plans. I am glad you are in training for a commission, because I think your influence for good will be much greater if you are an officer than if you are only a private soldier. There is before you a great work for men. If you should live to be a hundred years old, you will never again have such an opportunity to serve and to save others, and you will need always the help of an ever-present Saviour.

Compared with other blessings, the only thing worth having in this world is the Christian religion. It is that which gives the value to all else that we enjoy and prize, and the men who can by their influence lead others to see the joy of a life with Christ are most highly endowed by divine inspiration.

One of my favorite Bible passages is the promise of Christ: "What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them." Our country has entered upon a vast undertaking, but the Unseen Hand that brought us through the Revolution and through the Civil War, that enabled us to establish a government by the people and to preserve it, will bless us in our sacrifices that we may help to give to the world a righteous peace—a peace that will never be broken, a peace in which all the nations of the world shall share. I believe

that such a peace will be followed by the turning of the world to the Christian religion.

It is a great comfort to see Henry once a week when he comes to New Haven for his lectures in the School of Religion. I rejoice with you in the work he is doing with the young men in camp, and am glad that he has you for an associate and helper. You are fortunate in having his influence, and he is fortunate in having your help. In the world above you will both have great joy in recalling the good work you are now doing.

For the week following Dean Wright's death, Professor Wright remained in New Haven straightening out affairs for his mother.

These March days of 1918 were fraught with destiny for the Allies. The British Fifth Army had suffered unprecedented casualties in Picardy. The last great German offensive was in full swing and Berlin awaited expectantly the success of German arms in taking Amiens. Professor Wright remarked on March 23:

These are crucial hours in the life of the world. An extra just out says the British line has broken west of San Quentin. But reverse is the Englishman's time to shine. It looks like a long war ahead and we shall all make sacrifices to which the present are as nothing. Thank God for the chance. *On ne passe pas!*

After four days, when the rush of fresh divisions had ceased and the German drive had slowed up, he wrote to William Barnes:

It looks as if the Hun attack had worn itself out. God be praised!! The defense of the British and French has been wonderful. How happy we all are that America was in it. I have prayed much at all hours during the last six days that God would stay the mad rush of the demons by putting iron into the hearts and wills of our boys.

None in the little family was overlooked on special occasions, even during the war. On Good Friday he sent the following note:

My dear boy:

Today is Good Friday, tomorrow is Lexington Day, and Sunday is Easter. Under the inspiration of these great experiences which the Past felt and which we still feel, my thoughts turn back to home and loved ones in gratitude for the land we live in, the God we love, and the future to which we look forward. May Christ be with you on His resurrection day, and may next year open up a new chapter in the Romance of Life.

With love,

HENRY

In the late summer and fall of 1918 the terrible influenza epidemic engulfed Camp Devens. Ten thousand men were ill at one time. The hospital was overwhelmed, and dozens of barracks were turned over to the medical forces. Cots were placed end to end in the corridors. The camp presented a strange spectacle. Dispatch runners, stretcher bearers, doctors, nurses, and all who were in contact with the sick went about with huge protectors of gauze bandage over mouth and nose to guard against the lethal malady. Hundreds of men were stricken in a fortnight. Soldiers apparently in good condition would faint at reveille or retreat and pass away in twenty-four hours. Professor Wright was ill in New Haven when the full force of the disease attacked the camp. Arthur Hoffmire, the Camp Secretary, cautioned the entire staff not to mention the seriousness of the disease in any letter to Henry Wright, as he would return regardless of his condition. But he learned through the newspapers of the ravages which the disease was making, and rallying his strength he returned to his comrades, plunging into the midst of work for the afflicted. No medieval monk took more delight in danger for Christ's sake than did he. He was constantly at bedsides, writing letters, reading, praying with dying men, and comforting mothers

and fathers. That he did not contract the dread disease seems almost a miracle, as any sort of respiratory disorder was especially hazardous for him after his illness in 1912. Living in scorn of consequences, the reenforcements of the spirit were his. Later he confided that he had a fierce joy in going into the worst situations; he could not have done otherwise. He wrote to a friend:

> We have had some wonderful conversions as a result of this time of stress, when Christ alone was adequate. I had read Thucydides' "Coming of the Plague at Athens," but I had never been in one to really experience it. The Y helped save the day, unquestionably. Bill Barnes worked in the hospital. His services will never be forgotten.

At the request of the chaplains, thirty-three of the secretaries worked night and day in the hospitals. "We had a wonderful conversion here last Wednesday of a boy deep in sin," he wrote to Robert E. Speer. "God has been real to us in this terrible epidemic."

One of Professor Wright's sources of power over men was that he never lost touch with them even in times of great pressure and stress. He constantly kept in communication with dozens of old students, showing his thoughtfulness in all sorts of ways. Often he sent tiny notes to cheer one with a flash of humor or gentleness or a passage glowing with spiritual radiance. In writing these letters he was helping God to answer prayer, as he used to put it. In September, 1918, he wrote:

> I sent copies of Toplady's "Soul of the Soldier" and Eddy's "Right to Fight" to you at Fifteenth Co. C.O.T.S. Camp Lee. I have word from New York that they went. Did they reach you O.K.?
>
> It surely is splendid that Anne has been able to render such fine service at Haskell. It will mean much to her all the rest of her life.

I am Camp General Secretary now for two weeks. Hoffmire and Stephenson are taking a trip by auto to the camps in the East—Mills, Upton, Mineola, Dix, Lakewood, Meade, and Lee. They ought to reach you about Wednesday. They will look you up.

The Twelfth Division is just about to move. Raymond Thrasher, an Oakham boy, has been drafted and will probably be sent to Camp Lee or Camp Sevier. All the 22,000 Massachusetts men go there this month.

Dick Gurley got appointed to the American Embassy in London and then his draft board wouldn't let him leave the country.

We have had 348 different men connected with the Devens staff since you and I opened Hut 29. What a wonderful privilege to know and work with all these fine men!

The $170,000,000 drive will go over the top easily, from all indications. Have you seen Bliss Carman's "Men of the Great Triune" in the *Saturday Evening Post?* It is a corker.

He kept in touch with many in other lands during the war, as he did at Yale. On October 4, 1918, he wrote to James Williams at Yale in China:

Do not get restless in China. The big historical events will take place in the East after this War is over, and you are building for eternity there. We all know that your work is equally important with that of the War work.

The careers of scores of men in the Army who had been with him in groups at Yale were followed eagerly, and he would often refer to a decoration or a casualty.

Professor Wright remained with the work at Camp Devens until June, 1919. Until the very end he never lost his passion for the service to which he had given his loyalty. He kept his labor of love on the same plane of heroic effort as men who enlisted and risked their all. As the end of the work for him drew near, he wrote to Arthur Hoffmire, with whom he had formed a strong bond of friendship:

My dear Hoff:

I suppose by this time you have matters all settled about Devens on a peace basis, and the staff is beginning to be assembled. I have found lots to do here with Mother's business problems and family arrangements for next year. I also discovered, as you no doubt did yourself, that I was pretty tired. I haven't been able to rest in bed much yet.

It has been one of the happiest experiences of my life to work with you, old man, and I rejoice that we are still to continue the relationship in our new jobs.

With love,

HENRY

He created within his associates the likeness of his own faith. The realization of the heartache which he would suffer if they failed kept men at their labors. On May 20, 1919, he wrote a second note to Hoffmire, expressing what the fellowship had meant to him:

My dear Art:

On my return to New Haven from Camp Upton on Friday I found your kind message of May 12. It brought me great joy and I thank you for it. I shall treasure among the most precious moments of my life those of the months we have been together. I know of no one to whom I would have entrusted the execution of the ideals I have cherished for army work more confidently than to you. You have always appreciated the higher values in our work and have made the ideals real as I could not. It's one thing to think a plan out in the study; it is another and harder thing to make it walk on four legs in actual life. This latter thing you did.

I had a hard but wonderfully profitable week at Hoboken and Upton and got hold of all the facts I wanted about Earle. I am to give the address in his memory at Oakham on Memorial Day next week.

The morale officer for the R.O.T.C. was here today—Captain Fairfax. He is a corker. He moves in June 1. Chaplain Merchant has been made a Captain.

Don't forget to send me one of your photographs in uniform.

And let me know the next time you come to New Haven after June 1. Buck Dyer is to be with me between June 5 and 10. We have plenty of rooms.

Reporter Folsom told me today that Pershing will have all American troops out of Germany by July 1.

With affectionate regards, as ever,

HENRY

A week later he wrote to Edward W. Hearne, chief of the Association Work for Northern New England:

Thank you for your kind and gracious note of May 23. As I shall tell the boys tomorrow, these two years in the Army War Work have been the most precious and profitable of my whole life. They have been made possible by your absolute sympathy with, and constant advocacy of, the side of our work which is nearest my own heart—the religious. How you have managed to keep the troubled seas of Boston quiet with its fifty-seven varieties of bizarre religion, I do not know, but you have done it, so that it has been possible for us to put over a simple, evangelical message here to 150,000 men. I have never ceased to be grateful that you were at the helm, and that I had the privilege of working under your wise direction. What has worked in Devens will work in New England, and in that task we are still associated.

The War was now entering its old age. As in every great effort, there had been many mistakes. The Versailles Conference was unable to bring the peace which soldiers had struggled to attain. A spirit of frustration and criticism was abroad; no one was willing to accept blame for past errors; every one was eager to condemn some one else. Cessation of hostilities brought intellectual and moral slackness; grudges which had been laid aside in the strife now emerged in augmented form. Public men grew cynical, hosts of plain people were puzzled and disillusioned, religious leaders took a black view of affairs because patriotism and war did not bring about the Kingdom. They were reaping the results of the half-

gospel against which Henry Wright had fought so hard. But his faith never slackened, nor did his love for men lessen. Wherever sacrificial love was poured out in friendship for men he believed redemption and regeneration would inevitably follow. During this time of spiritual depression he wrote to Robert E. Speer:

My dear Bob:

It was very thoughtful of you to send me the copy of the *Sunday School Times* with the reference to Devens. I thank you for it. We still continue to have rich experiences with God's grace here. The overseas men are wonderfully gentle and tender and impressionable. And our friend Judge Ben Lindsay is entirely mistaken about the doughboy's religion.

The returning overseas man is going to be just what we make him. He is responsive, hungry for guidance religiously, and morally and spiritually teachable. Far from dictating, he seems to me to want to be "fitted in," and looks to us for leadership just as he did to his captain and lieutenants. I fail to detect the slightest trace of any army of intellectual radicals bent on overthrowing the bulwarks of theology, systematic, dogmatic, or Biblical.

And as to the ethical radical, who is going to do away with puritanism and blue laws, he is beaten at the start and knows it. He is invariably in deep moral trouble himself and wants to get out by the straight and narrow path when you finally probe his secret.

The Church of the Living God has the opportunity of the ages.

Affectionately,

Henry

His cooperative spirit won for him the loyalty of those at Eastern Headquarters at Boston and at New York. Unlike so many spiritual geniuses, he was not an individualist. He had his dream of the will of God for the army work and he set out to find it, but in so doing he was always the loving, courteous companion who beautified the commonplace tasks and

never forgot that other men also had dreams and hopes. The work of the Association in the War was very near his heart. He gloried in the opportunity and prayed and gave his strength and means that it might be adequate for the task and for the new day when the guns would cease firing. In a note he mentioned some facts about the work in France: "The Y.M.C.A. record on the front line is: 11 killed by shell or gas; 39 died from accident or disease; 3 died from wounds; 67 wounded by shell or gas; total casualty list, 120. Three received the distinguished service cross." By the close of hostilities the casualty list had increased to 286 and the list of decorations to 319, including 41 Croix de Guerre, 25 Officier de l'Académie, and 6 Legion d'Honeur. Robert P. Wilder said of Henry Wright:

He was the first religious work director we chose for any camp. There was something so contagious about Henry that all Christians in that camp seemed to get his eagerness to win men one by one to Jesus Christ. He was always on the lookout for aids. When I printed with fear and trembling an edition of ten thousand Daily Readings in the New Testament, I sent a copy to Henry and he immediately took one-half of the edition, with the result that very soon another edition of twenty thousand was published, and before the War closed nearly one million copies of the Daily Readings had been circulated among our soldiers.

Fred Weber, one of his Camp Devens associates, wrote to Arthur Hoffmire from Muzaffarpur, Behar, India:

Perhaps neither of us shall see his like on the same fashion on this earth again. I am sure he has made us both better for our contacts with him. What a spiritual contribution his life was to the whole of Camp Devens.

The Army chapters of his life were replete with sacrifice, lived in a high mood. All parts of the camp were sacred to him. In his little room at headquarters he reestablished weary souls, pacified cranks and fanatics with pet programs, coun-

seled with his colleagues, and sought God's favor. At Devens, as elsewhere, he helped many a man into the divine presence in his soul's extremity. Every green Y building became a sanctuary, the doing of routine tasks a sacrament. I can see him now walking in the twilight along snowy roads to meet some group in a distant regiment. He poured out his soul for men, he bore the sins of many and made intercession for the transgressors, and he shall see the travail of his soul and shall be satisfied.

CHAPTER XI

THE DIVINITY SCHOOL PROFESSORSHIP

"Then," said he, "I am going to my Father's, and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage and my courage and skill to him that can get it. My marks and scars I carry with me to be a witness for me that I have fought his battles who will now be my rewarder." So he passed over and all the trumpets sounded on the other side.

—Valiant-for-the-Truth.

THE pestilence that walketh in darkness had laid a heavy hand upon the Wright household in March of 1912. Man and wife walked hand in hand into the Valley of the Shadow. After the first acute illness due to pleurisy of tubercular origin, Professor Wright lay many weeks husbanding strength in the contest with his malady. The same will that urged him to ceaseless activity in health became his strong ally in sickness. He learned the secrets of patience and serenity. He willed to be still in body, mind, and spirit. A verse which gave him confidence in these days was "In quietness and in confidence shall be your strength." The patience which he manifested in illness caused many anxious men in later years to seek his counsel, to find the secret of living triumphantly in a broken body. In early May the Wrights went to Bethlehem, Connecticut. Fever persisted for months, but by the middle of September Professor Wright had noticeably mended and was allowed to write a few notes. At this time he sent a letter to Kenneth Latourette, who had just been invalided home to Oregon City from the Yale Mission at Changsha, China:

Dear Ken:

Your letter was a real joy and I am so glad that you are going to have a good long rest at home. I have been told that I cannot go back to Yale this fall. Whether that means in January, I do not know. I haven't asked the Doctor, for like you I am willing to go or stay, whichever is best. You have the advantage over me of being with the home folks, but I have Jo and home is wherever she is.

I am allowed to walk one-half to three-quarters of an hour on level ground now, but I rarely do it all. I am not strong enough, and I have been directed to always stop this side of "tired." It is a great privilege to be allowed to write or read a letter now. I wasn't allowed to read, write, or even think very much till September 1.

I am reconciled to giving up my Bible classes at Yale now that Dean Charles R. Brown is with us. Biff Wheeler makes an ideal secretary.

I have just finished Washington Irving's "Life of Christopher Columbus" and am reading a little ancient history in German each day. I am to be allowed to ride in a carriage or automobile this next week for one-half hour.

This illness has been a great experience to me, Ken; it has made me appreciate Christ's ministry of healing much better. I shall be so much better able to understand those that are ill and are suffering, hereafter. God has been very good to us this year. I feel perfectly sure that the work at Changsha and at Yale will go forward splendidly and am content to hide away for a season. It is a great joy to be again among the simple, great-hearted people from whom Christ chose his Twelve and I am learning many lessons from the people in this little town.

Affectionately,

HENRY

His strength had so returned by the end of November that he was able to spend Thanksgiving Day with his father and mother in New Haven.

In January Professor and Mrs. Wright moved from Bethlehem to Cherry Hill, Connecticut, where he could have the

clear air and at the same time be within commuting distance of the University. During the second semester three hours of teaching per week were resumed. All study was carried on in the open air, no matter what the temperature. He devised a box with rounded transparent celluloid top to cover his hand and writing materials. In this he could take notes from his reading without cold or wind interfering. This ingenious arrangement was copied by others who were forced to study in the open air.

The summer of 1913 was spent at Oakham quietly resting. Teaching was resumed in the fall. The old passion for work came surging up again and on December 4 his good friend and physician, Dr. David R. Lyman, received a letter, asking for permission to spend the Christmas vacation in the West raising funds for the Divinity School, an idea which the doctor negatived with considerable force. In February Professor Wright reported to him:

> The other man you sent out West at Christmas time in my place came back with funds for the new chair. I have decided always to obey the doctor in the future. I weigh two hundred pounds and work out doors most of the time. I can do more work without fatigue than ever before in my life.

Professor E. Hershey Sneath was the man who had gone West. He had obtained from Mrs. S. M. Clement of Buffalo the endowment for the Stephen Merrell Clement Chair of Christian Methods, in honor of her husband. To this chair Professor Wright was elected. He had been associated with Merrell Clement, '10, who for one year was a secretary in the Yale Y.M.C.A., as well as with his brother, Stewart Clement, '17, who had served on the Yale College Y.M.C.A. Cabinet in his Junior and Senior years. Occupancy of the new Clement chair was even more congenial to him because of these associations, and the years in which he held it were the most joyous and profitable of his career.

He wrote to Latourette at this period:

I have had two letters from you and have replied to neither. You now know the reason. I wanted to tell you all about the new professorship which Merrell Clement's family gave and my election to it. It was voted yesterday by the Corporation, and I am very, very happy. I can now give all my time to Christ with a clear conscience. And just think what a group we shall have here next year, Ken! . . . and Dean Charles R. Brown to inspire us all. . . . We have wonderful plans for the work in the Yale School of Religion and Christian Service. I shall send you all printed matter as it appears. Remember us in prayer that we may do God's complete will in this as in all else.

Professor Wright emerged from his illness never so strong as he otherwise would have been, but still a man of great vigor, to enter the second phase of his teaching career. From 1912 on there was a new note of urgency in his labors. He had been spared, spared to redemptive service and he knew it. The interpretation of pain and of waiting which he derived from his illness was even deeper than he had possessed before. From now on he exemplified a dictum of Alexander Whyte of Edinburgh: "Be careful of your health, but careless of your life." When some friend urged a slower pace, he would say: "Much of a man's best work is done when he is tired."

Upon entering the Divinity School all but one of his old courses had to be abandoned and a new group constructed. He was the first to occupy his chair and he set to work to form his new lectures out of the raw materials of his religious experience. With the new chair came heavy responsibilities which caused his doctor a year later to caution him: "I am torn with conflicting emotions—an admiration for the work you have mapped out and fear lest you overdo." In order to get a vision of the whole of the work at the Divinity School, he studied constantly in fields of his colleagues. He informed himself in theology and philosophy, in Old and New Testament history and literature, and was going deeper into the psychology of religion when his work was cut short.

In connection with Professors E. Hershey Sneath and

Douglas C. Macintosh, he conducted a course entitled "The Psychology, Message and Methods of Public Evangelism," which was a psychological and historical study including Edwards, Whitefield, Wesley, Finney, Bushnell, Moody, Drummond, and the leading contemporary figures in that field, with an attempt to formulate the message and define the methods of Christian evangelism in the twentieth century. A course which attracted numbers from both within and without the School was "The Principles of Personal Evangelism," a systematic study of the aims and methods of personal evangelism followed by discussion of practical means for the conservation of results. This course was in reality a spiritual clinic into which he brought each week concrete cases embodying the problem discussed.

With Professor William B. Bailey he conducted a course on "Rural Sociology," a study of the industrial and social factors of country life, with particular reference to the place of the rural church in a country community. This study went straight to the heart of the country town problem and was replete in illustration from experience in Oakham.

Another course based upon practical experience was his "Leadership of Voluntary Bible-study Groups," a seminar study applying the teachings of the Old and New Testaments and of the principles of Christian ethics to the moral and religious life of boys and young men. Each student in the seminar was required to construct a Bible-study course of his own before the conclusion of the year as one of the prerequisites for a passing mark.

In addition, there were three courses directly upon the Young Men's Christian Association: one a historical study with an interpretation of its aims and peculiar functions in modern society, in which he was associated with Dr. John R. Mott; a second on Y.M.C.A. administration and organization; a third on Y.M.C.A. relationships.

Three more studies complete the list of courses which he taught in the Divinity School. "The Layman's Relation to

Christian Work" dealt with those agencies and relationships through which a layman can make his life most effective in the spiritual betterment of the community. "The Religious Aspects of University Teaching" was an effort to reach a solution of the perplexities which confront teacher and scholar in modern college and university life. The amount and nature of voluntary religious service which the Church and its lay agencies may in fairness demand of university teachers were carefully considered. Finally, he conducted a study in "Religious Aspects of Student Problems." One year in this course he directed an investigation to find the Christian solution to the college fraternity problem. This involved a careful study of the history of the fraternity movement from the beginning and its contemporary tendencies in the light of Christian ethics.

In all his courses he encouraged his students to make use of the University library, a practice which he began in undergraduate days. He believed in absolute obedience to every rule, no matter what the justification for making personal exceptions. Dr. Andrew Keogh, the librarian, said that he was a regular contributor to the library, as his father the Dean had been, and was always helpful in suggestions for the improvement of that all-important section of the life of the University.

The course in Personal Evangelism which Professor Wright gave in the Divinity School was an amazing synthesis of practical experience and scholarly method and it attracted many from without the city. Frank Buchman, who was teaching in the Hartford Theological Seminary, attended when possible and generally brought one or two students from that institution with him. Frank Price, now in China, and Howard Walter, the writer of the famous verse beginning:

"I would be true, for there are those who trust me,"

also came down from Hartford. John L. Mott, son of John R. Mott, came up from New York. "It is such an inspiration to see John L. each week," Professor Wright wrote to Mr. Mott in 1917.

One of his outstanding contributions to the Yale Divinity School and to the Y.M.C.A. movement was the establishment at Yale, largely through his influence, of a department for the training of secretaries in sound scholarship and practical service.

In his own words this department was described as follows: "It prepares for the Young Men's Christian Association secretaryship, requiring the same fundamental and thorough training in Old and New Testament, Church History, Religious Psychology, and Theology as the pastoral course, substituting technical training in Association History, Polity and Administration for Homiletics and Practical Theology, and in the place of free electives requiring a thorough mastery of the progressive science underlying the special type of work for which the future secretary is preparing. Thus the Industrial Work Secretary must satisfy the Faculty as to his proficiency in Economics and Social Science; the Boys' Work Secretary, in the Psychology of Adolescence; the Student Work Secretary, in the History and Principles of Education; the Educational Work Secretary, in Educational Administration."

At the National Student Secretaries' Assembly at Estes Park in Colorado in the summer of 1923, the report of a Commission on Training of Student Secretaries, of which Professor Wright was a member, was considered and commended. This report described the objective of the student secretary and his major tasks. It then recommended that a bachelor's degree, or its full cultural equivalent, be considered necessary for certification as a student secretary, and that the ideal of a training equivalent to that for the Christian ministry, with special reference to the spirit and method of the Association and to the needs of a college community, should be held before those planning to make Student Association work a life calling.

Professor Wright held this ideal of advanced study for all Association secretaries. Emphasizing the fundamental principle of the Association, to lead men to Christ, he maintained

that all Association secretaries should be primarily religious leaders. They should be interpreters of Christian life, able to lead other men into full Christian experience. He felt that they needed the specialized equipment afforded by a graduate school, such equipment as a doctor, a lawyer, or a minister receives to prepare him for his profession. At Yale all students in the Y.M.C.A. course had the advantage of studying under Divinity School professors, as well as under leaders in both national and city Association work. The vigorous University Association as well as the New Haven City Association, with which Professor Wright was closely connected, gave opportunities for laboratory work in observation and in practice. Under Professor Wright's guidance and inspiration the department at Yale was, and still is, steadily growing, with students of sterling worth.

The spiritual welfare of the undergraduate he continued to consider a special trust, although his teaching now lay almost altogether among graduate students. Yale athletics had always been a subject of interest to him and he knew scores of players personally. Nothing delighted him so much as to see a Yale team or crew that had passed through a season of humiliation win final events by sheer dash and courage. In 1914, the year that he became a member of the Divinity School Faculty, Yale's record in football was clouded. The fall games were marked by intermittent displays of weakness. Coach followed coach in a vain effort to stem the tide of defeat. The season closed with the first game in the Yale Bowl ending in an overwhelming defeat of 36-0 at the hands of Harvard. Football did not improve much in the earlier games in the following year. The Athletic Association took alarm and sent out a war telegram to Tom Shevlin, the picturesque and colorful captain of the 1905 team, a former All-American end. Shevlin found a confused and beaten team at New Haven. In one week he resuscitated their fighting power to such an extent that they defeated Princeton 13-7, but on the following Saturday they were crushed under the

Harvard attack 41-0, the Crimson team being under the leadership of the famous Edward Mahan, captain, and Percy Haughton, coach. Shevlin on being asked in Boston why he could not inspire a beaten Yale team to win from Harvard as well as from Princeton, drily remarked, "You can make only one lemonade out of one lemon."

In the midst of the general depression over the situation Professor Wright quietly set a leaven of courage and determination to work. A small group of students met in his office at 5 p.m. on Wednesdays for several months during the winters of 1914-1915 and 1915-1916. A strange mixture of literary and athletic lights and several men of no particular inclinations composed these gatherings. Alexander Wilson, football captain in the fall of 1915, later killed in action in the Great War, and other men well known on the campus were there. From a great mass of material Professor Wright worked out a history of Yale football. Character sketches of different players were packed full of incident calculated to reveal dangers and to inspire men to do their utmost. Kindness to failures characterized these talks, but never hesitation in pointing out weakness. Natures with a dash of heroism in them were thrown into sharp relief. There were many thrilling yarns about men who had sacrificed themselves for the good of Yale. There was the story of the 1914 crew in which Captain Bayne Denègre removed himself from the boat and put in another man because he thought the substitute could pull a stronger oar, and the account of "Doc" Cornish, '14, who had played with a broken jaw through the last quarter of a hard game. Jim Hogan, '02, an ardent Roman Catholic boy, who captained the Blue football team to victory, a good student and a man of moral intrepidity, was made a source of inspiration to the group, as he was constantly to Professor Wright. In these afternoon talks analogies were drawn between plays on the field and movements of various military commanders. Frank Hinkey's lateral pass idea was compared to the shifting of fighting units by Frederick the Great! There was humor

and pathos and heroism, with little direct preachment. It was leadership by suggestion. The men would depart from the meetings, sometimes hardly speaking to one another, loving the man, loving Yale, and determined to do better in their studies and on the field. Although he realized that it was impossible for one man to reconstruct the life of Yale, he never lost the vision of what one consecrated man could do in generating moral earnestness upon the campus.

The theme of this group and of several others of its kind which he conducted in different years he called "Unwritten Yale Annals," the outgrowth of an article which he wrote for the Yale *Courant* of February, 1909, in which he advocated preserving the memories of undergraduate heroism of the past to furnish light by which newer generations of students might walk. In this paper he remarked:

> In an appreciation of Mims' "Sidney Lanier," published some few years ago, the reviewer has seen fit to lodge an appeal for a somewhat neglected branch of literature. "If it is true, as Dr. Jowett held," he says, "that the best way to teach ethics is through biography, it is also true that the lives of brave men and women afford the most inspiring material for the making of brave men and women. There ought to be in every school, as in every home, a small library of heroism, which should contain the stories, not only of the heroes of mythology, the colossal figures fashioned by the imagination of men to express the highest daring of purpose and achievement, but of patient, enduring, victorious men and women in all walks of life."
>
> If the proposition holds for the world at large, it is equally true with reference to a college community. . . . We point with just pride to the histories of Kingsley, Hadley, Smith, and a score of others, and to the researches of Dexter and Stokes in Yale biography. A set of carefully compiled class records, embracing the life-stories of the members of a hundred classes, is accessible in the University Library. One may find also recorded the story of Yale in the Revolution and in the Civil War, of her campus, classrooms, and athletics, and of two centuries of her Christian activity. The romance of "Four Years at Yale"

escaped few undergraduates. Each day, as one goes about the campus, some graven name on tablet or on gateway speaks directly and eloquently of the past. The prize and scholarship list in the college catalogue is but one among many silent records of vanished men, whose lives have counted for all that was noble and true. And if one considers oral tradition, there suggest themselves to us at once a host of inspiring memorial addresses and addresses at anniversary gatherings, to say nothing of college banquets, both graduate and undergraduate.

The list appears both long and complete. It would seem as if no oncoming college generation need perish for lack of knowledge. Yet I venture to assert that, although each of the above-mentioned agencies is perfectly adequate for the purposes for which it was created, not one of them fulfills the ideal set by the reviewer of Mims' "Sidney Lanier." They are not, and were not intended to be records in the library of Yale *undergraduate* heroism. There is no such library accessible at Yale today.

Dwight and Byers Halls, the Christian Associations of Yale College and the Scientific School, still claimed much of his time each term, although he no longer maintained an official connection with them. Voluntary religious work on the campus continued to be one of his greatest interests. Every Yale delegation to student conferences was followed by his prayers. Often he would pray for each man individually. One of the delegation leaders to the Quadrennial Conference of the Student Volunteer Movement held at Kansas City in January, 1914, received a note saying:

> I shall think of you with your boys this week. I shall pray that some of them may make the decision you made. I hope you tell them your whole experience.

He was always in the background, available for advice and help. Social life at Yale as in other colleges is not a matter which can be finally adjusted; there are perennial problems. During the winter of 1915-1916 Professor Wright became disturbed over injustices in the manner of electing men to fraternities and societies. A series of small suppers was arranged

in Dwight Hall in order to arouse some of the fraternity leaders on this issue. Among those who attended were O. B. Cunningham, '17, who fell in France, and his classmates Prescott Bush, Bert Olsen, Lyttleton C. B. Gould, George H. Stillman, Kenneth S. Simpson, Samuel Sloane Duryee, Samuel Sloane Walker, and George Stewart, '15. The group came together one night each week for five meetings. Professor Wright outlined the history of every society in Yale from the date of its founding, employing a blackboard and a series of graphic charts which he had devised, the whole enlivened with anecdotes such as the fight over Sophomore societies and the assumption of their place by the present Junior fraternities of Psi Upsilon, Delta Kappa Epsilon, Alpha Delta Phi, Zeta Psi, and Beta Theta Pi. The tale of "Stover at Yale" lived again by his recital of the real names of Dink Stover and others involved in that struggle. Unless it were Anson Phelps Stokes, '97, Professor Wright had more interesting stories about Yale life which adorned a tale or pointed a moral than any graduate associated with campus life. All his hearers were greatly taken by these talks and as one result he was invited to each fraternity house or tomb to give a lecture on the history of secret societies at Yale. This venture met an enthusiastic response and did much to put moral fiber behind campaign agreements of the years immediately following. He had no confidence in the idea that tradition and good name alone would keep a university wholesome. "Clean social life does not come about anonymously," he would often say. Fraternities and other influential groups were the natural guardians of tradition, of sportsmanship, and of decency upon the campus. "The *laissez faire* idea is sheer bunk," he once remarked.

A need for expansion to meet the growth of the University was felt by the Christian Association during these years. In the spring of 1916 a little group met at Professor Wright's home for dinner once each week to consider ways and means of increasing the permanent funds of the Association in order that

a larger staff might be secured. Different men were commissioned to approach possible givers and present the need. Charles S. Campbell secured two gifts of $10,000 each, one from Edward S. Harkness, '97, and one from the late William Sloane, '95. Mr. Sloane had been chairman of the Advisory Committee from 1901 to 1915, an invaluable leader through the years. Professor Wright wrote to him concerning this gift and some previous assistance which Mr. Sloane had given to the Divinity School:

My dear Bill:

Charlie Campbell has just telephoned me about your splendid gift and that of Ed Harkness.

I cannot tell you how grateful we are for your help, at just the right time to hearten and really assure the success of our ventures. That morning I came to your office a couple of years ago with Dean Brown and Mr. Sneath was the first time in my life I had ever attempted to raise money. Your help on that occasion, so cheerfully given, gave us heart for all the future. Yesterday Dean Brown was able to announce $815,000 raised in three years toward our fund of $1,600,000, with another $100,000 in sight. We always look back to that visit at your office as the thing which set the ball rolling.

And now you have assured the success of this other venture which will mean so much to what is, after all, our greatest trust—the undergraduates. God bless you, Bill. I pledge you that we will complete the fund. I shall give Charlie all the time he needs till it is achieved.

It has been a great year at Yale—but there is a bigger one in sight next fall.

Faithfully,

Henry B. Wright

After his first experience he never evaded the hardest tasks in raising money and often told the younger men whom he advised that some of their most fruitful religious experiences could come in this manner, both for themselves and for those whom they should approach.

Yale was preparing to have a series of large evangelistic meetings in the spring of 1915 as a result of the Williamstown Conference in the previous summer. One hundred and twenty-five men returned in the fall for a two days' gathering at Farmington before college opened, to formulate plans for the winter's work. Every morning during the fall and winter a small prayer group met before breakfast to remember in intercession different matters connected with this important undertaking. Morgan Noyes, '14, was Secretary of the Y.M.C.A. in Yale College this year. Henry Hobson, '14, was General Secretary, and William DeWitt, '08, was Secretary of the Scientific School Association. These meetings were very much on Professor Wright's heart. Upon receipt of a clipping in October from Frank N. D. Buchman, he responded: "Sherwood Eddy and 'Dad' Elliott [A. J.] have both agreed to come to us. God is planning a mighty campaign. Pray for us."

The Eddy meetings took place in March, 1915. Over a score of graduates were back for group meetings held the week previously and during the days of the meetings. Among these were Arthur Howe, '12, Sidney Lovett, '12, E. F. Jefferson, '09, James Howard, '09, C. S. Campbell, '09, Henry Sloane Coffin, '97, T. R. Hyde, '12S., and Harold S. Vreeland '12S., at that time Registrar in the Sheffield Scientific School. Over one thousand men attended each night. This series of university meetings was the first large one which Sherwood Eddy had attempted. He spoke with great power and the number of men increased night by night. A general atmosphere of inquiry pervaded the campus; dozens of after-meetings were held in dormitories and fraternities. Added to Eddy's dash and charm and spiritual persuasiveness was the fact that he was a Yale man, '91S., which drew numbers to hear him.

Mr. Eddy and Professor Wright had been friends for over two decades and held each other in the highest esteem. Each possessed notable spiritual power, but temperamentally was of widely variant type. Eddy was predominantly a man of

action. He was of medium height, a trifle stocky, intense, direct, his speech surcharged with an emotional current always well in hand, the prophetic fire radiating from his countenance, his rapid sentences fearlessly driving home truths with amazing effectiveness. After sixteen years' grueling work as a missionary in India, after scores of evangelistic campaigns in twenty countries in Europe, Africa, and the Near and Far East, he stood before the Yale undergraduates at forty-seven without a single spot of gray in his brown hair and with a face that was almost boyish. He was a man of the world in the finest sense, consumed with evangelistic fire and fortified with abundant and vigorous health. On the other hand, Henry Wright was nearly six feet tall, powerfully built, and spoke with the considered, modulated utterance of the ripe scholar who felt the meaning and value of each sentence, winning men by persistent love over a long period rather than in direct attack. The two understood and appreciated each other fully. Without Eddy's outstanding abilities as a public speaker the meetings would have been impossible; without Henry Wright's constant encouragement and generous help the leaders of the Christian Association would never have dared to attempt them.

Professor Wright followed up the Eddy meetings by a conference during the noon hour each day for one week in the library of Dwight Hall. Simple, searching talks on prayer, Bible study, how to combat temptation, and other subjects of interest, were given to men who had been quickened spiritually.

Another series of University meetings was held in March, 1916, under Dr. John R. Mott. C. S. Campbell, '09, was the General Secretary; Henry Hobson, '14, was in the Sheffield Scientific School; C. H. Mallory, '15, was the Secretary of the Y.M.C.A. in Yale College; and George Stewart, '15, held that position in the Graduate Schools. The technique of the previous year was repeated, many graduates returning to help with group meetings and personal interviews. Professor Wright remarked in a letter to Kenneth Latourette at this time: "Great meetings under Mott here! Attendance averages

one thousand for the first two. There are two more—tonight and tomorrow." For twenty years John R. Mott had been a familiar figure at Yale. Whenever he was in the United States in term time he had visited the College Chapel yearly on the regular list of preachers. His tall form, perfect poise and dignity, and the irrefutable cogency of his reasoning, made a powerful appeal to the student mind. Wide travel and reading lent a vividness and background to his addresses. The fact that he more than any other man had woven together the tissue of the World's Student Christian Federation made him doubly welcome. Mr. Mott's and Mr. Eddy's meetings supplemented each other. They were among the best series held at Yale in the last two decades. In each case Professor Wright followed up the public addresses with Bible classes and scores of private interviews.

After consulting with Professor Wright, the Christian Association brought Robert P. Wilder to Yale in the late winter of 1917, to conduct a series of meetings of a new type. One hundred and twenty-five men interested in Christian service were privately invited to attend. For four afternoons and evenings Mr. Wilder addressed the students. The fact that he was one of the founders of the Student Volunteer Movement, his unique experiences in India and in Europe, made him a picturesque figure, and his own spiritual life made a deep impression upon his listeners. Scores of interviews followed his addresses. Several men volunteered and later went to the foreign field, others entered the ministry in this country, many others had life reenforced and faith established. Robert Wilder and Henry Wright had grown to be close friends. The quiet persuasiveness of each and their spirit of absolute dedication formed a strong bond of mutual understanding and affection.

Very notable in the academic year of 1919-1920 were the university meetings held in February under Henry Sloane Coffin, '97. Prayer groups had met for months, and numbers of graduates were back for interviews and for meetings in dor-

mitories. Professor Wright had been a prime mover in securing Dr. Coffin for these meetings. The two had worked together in Dwight Hall in college days. Dr. Coffin had been a favorite preacher at Yale for several years, and his intellect, his personal charm and his record as a faithful minister of a large city church in New York drew many to him. A Committee of One Hundred was formed to carry out all the details of arrangement, meeting in the President's room in Woolsey Hall. Professor Wright addressed them for a little over fifteen minutes, but in that short time he sketched the character of Henry Coffin and what he could bring to Yale if there was a receptive mood in the meetings. He touched on the need and then on what each man could do, and finally on the issues involved—the issue of spiritual life or death for scores: Yale was in the trough of the after-war slump and needed a revival. When Professor Wright had finished speaking the hearts of those who were responsible for the campaign beat more strongly. He had communicated his desire for a renewed and quickened Yale to at least one hundred of her finest sons. Dr. Coffin came with the same earnestness of spirit which had permeated the preparation. The incisiveness of his addresses drew more and more men each night. This was his first large series of religious addresses to college men and those in charge were a bit anxious, but after the first night they were completely reassured. Henry Wright had always stood for the principle of bringing varied personalities and varied interpretations of Christ and of life to bear upon the students at New Haven. Henry Sloane Coffin was different from either Dr. Eddy or Dr. Mott. A student described him as a New York club man who had devoted his life to the ministry. A French friend once remarked of Henry Drummond that he was *un savant très religieux, et au même moment doublement un homme du monde*—the same remark could be truly made of Henry Coffin. His *savoir faire*, his intellectual and literary attainments, coupled with contagious moral earnestness, equipped him in a peculiar way to minister to students. His approach to spir-

itual problems was that of a metropolitan pastor accustomed to dealing with the difficulties of men in college and in after life. Beauty of style, a keen wit, insight into Yale life and ways, an uncompromising devotion to the highest Christian purposes for the University, won for his four addresses an eager and respectful hearing. The speaker pleaded for a rise in the spiritual temperature of Yale to thaw out the stiffness and ice in the hearts of men. On the third night, when he spoke on the Cross, the meetings reached their climax. The following morning headlines in the city journals read: "Coffin pleads for a moral springtime at Yale." The ice was melting and the tide has not ceased to flow in many earnest lives.

During the evening hours of these meetings in Woolsey Hall, Henry Wright lay ill in bed, praying constantly for the spirit of discernment and wisdom, the spirit of emancipation and redemption, to descend upon the student body. He replied to a note concerning his absence:

> I knew you would note my absence from the meetings. It is not pleasant to be always parading one's ills, so I hoped I could just quietly slip away and have no notice taken.
>
> About ten days ago I slipped on the ice and fell flat on my back, on the back of the right lung. It gave me a good deal of a jolt, and while I have had no hemorrhage or anything of that sort, it is still lame and pains me some. I was in bed yesterday afternoon. By careful planning I am able to meet all my engagements that are obligations, like recitations, etc., and I am coming out all right; but with my lung weak I do not dare risk exposure in a crowd at this time. Jo and I have not forgotten you in prayer for three weeks, and I have prayed many times during the day.

For several months he conducted courses for men who had been stirred in these meetings.

Harry Emerson Fosdick came to Yale in March, 1921, for a series of addresses similar to the Coffin meetings. Henry Wright was an unfailing source of wise counsel during the preparation for this event. Dr. Coffin had pierced through

much of the after-war sophistry and cynicism; Dr. Fosdick came with an interpretation of life, of the Bible, and of the needs of our day which met an eager response. Many graduates were brought back to assist and the spirit of the meetings deepened each night. Dr. Fosdick met dozens in personal interviews. The fame of his books, his unique power of public address, and the arresting and picturesque manner in which he presented the Gospel assured him a welcome reception at Yale. As before, ready with prayer and counsel, stood Henry Wright giving courage to all. Elmore McKee was Secretary in Yale College at this time, and Albert Coe, '21, Divinity School, in the Sheffield Scientific School. Their ability as leaders in this work justified their election to these positions. The busy professor followed up these large public meetings, as usual, with a series of Bible classes especially designed to meet the needs of men who had received a spiritual awakening.

In his interest in the undergraduate Professor Wright did not forget the more advanced students. During the winter of 1915-1916 he conducted a voluntary Bible-study course on "The Message of Jesus for the Scholar and the Teacher," a course which he had worked out in his own private Bible study while in France. In it he gave his experience as tutor, professor, and division officer with disciplinary powers. The revelations which his old masters had given him, as well as the wisdom of his father, the Dean, through his twenty-five years' experience, were shared, and unsolved problems centering about work for the doctorate and some of its unethical aspects were also treated. The teacher's duty to his family, the division of time between students and private research, he touched upon with fearless candor. The problem of arousing dull, incurious minds, the emancipation of the intellect from prejudice, were studied, and he then pushed on to his great theme, the redemption of individual students. Several came to the group bitter with the bitterness which only the suppressed graduate student knows when working at a perplexing problem, with the answer months away, and a family to support. Not a few owed to

this group and others like it a wholly changed viewpoint toward life. Professor Wright could never have done these things had he not revealed his own struggles and victories and defeats. He was one of the group struggling with them in their problems.

Graduate School students approached him with perplexities of every nature—puzzling problems about courses, subjects for theses, failures, misunderstandings with professors or fellow students, and all the thousand and one difficulties which rest like a leaden cloak upon the man working in desperate haste to finish his thesis by a certain day. His struggles in student days and later about the proper division of time, his meticulous honesty, his ideals of hard work, the simple virtues of thoroughness and integrity, which he patiently made clear, steeled many to dare tasks which would otherwise have been left untouched. Once when a philosophy paper refused to take form he quoted the words of Henry Drummond: "First write it in simplicity, then in profundity, then write it a third time to make profundity appear simplicity."

Men in his courses always represented a special responsibility. He soon came to know them personally and, because he revealed his perplexities, they felt free to speak of their difficulties. Scores bared their lives to him as they will never reveal them to any other human being. No priest's confessional heard more stories of sin and doubt and moral confusion than the walls of his rather plain little study.

In the midst of this work among his classes there was always another flock in the University at large. In February of 1920 the infant child of a married student, who had been an army officer in the war, was suffering from a severe cerebral trouble. When the news reached Professor Wright he immediately sent a letter:

My dear boy:

I did not know until recently of the anxiety you have been in over your little one. Mother and I know just what you and your

brave little wife have gone through, for my youngest brother Ellsworth was almost exactly the same way for the first months of his life. Our great comfort was in the thought that God was not bringing this upon us to punish us but that He felt just as anxious about it as we did and that He was working with us to make it come out right. There is no such thing as death, and if the little one goes to behold the face of God she will be in tender care, though you will be lonely. We are praying that God will reveal to you His love and solicitude for the little one and that you will feel secure in Him.

You must have been under great expense at the hospital. Enclosed is a little valentine toward it.

With love,
HENRY

The valentine which he mentioned was a check for twenty-five dollars.

It is one thing to keep in contact with men while they are in one's classes, it is a far different matter to maintain a close friendship with them in later days. He wrote regularly to many in remote corners of the world. Three months after his death, Eugene Farmer wrote from Kabinda in the Belgian Congo:

You cannot know how happy we were to have your good letter upon our arrival at our station. Often I used to think that you went to too much trouble trying to keep in touch with the men who have been in the Divinity School, but I now take it all back. I will say, however, that much that you do must seem to you to be apparently thankless. It means a lot to us boys out in the remote sections of the earth to think that the busiest men in the world, the professors, have time, or at least take time, to keep in touch with the boys. It does our hearts good, though it is not possible to fully express our appreciation, to hear from our "Spiritual Fathers."

That there was a genuine craving for his friendly letters is manifested by a farewell note from Dryden Phelps, '17, before departing for Chang Tu in West China.

Leaving my own country and associations of home, church, and college, I shall *hunger* for what you can give me. Already you have given me more out of your own life than you can ever know—until you get to Heaven. . . .

I thank God for your quiet, pervasive work with men at Yale. God bless you always!

A letter from Frank Buchman, who was traveling with Sherwood Day and Sherwood Eddy in China, reveals how closely the mind and heart of the quiet scholarly man in New Haven were intertwined in lives on the other side of the world:

Yamato Hotel,
Port Arthur,
20th September 1918.

Dear Henry:

Our messages and our movements marvelously synchronize. You send me two copies of "The Soldier's Spirit"; Plat comes down from Mukden, sees it, says: "Can you let me have a copy? I want to translate it into Chinese for the son of the governor of Mukden who is just starting out on a soldier's career, and of course I shall want it to go to the other soldiers of the Chinese army."

The following day I have a letter from a very influential Swedish Y.M.C.A. lady, the daughter of a prominent professor in Sweden. She started a movement to begin a Swedish university in China and through her family connections it gained the attention and patronage of His Grace the Archbishop and also the Crown Prince of Sweden. Professor Nystrom was selected to come to China to head a commission to see what could be done. He is just now returning. This Y.M.C.A. Secretary has been wanting to see a deeper religious development in the life of the man who will lead this movement in China and through the thought in the triangle God has used Miss Naythorst and myself to get into vital touch with this man, and I am writing you about one of the results. Miss Naythorst writes: "I also asked him to buy Wright's book, "The Will of God and a Man's Life Work," for translation and publication by our Student Movement and I hope

he will also read it. I have also written Dr. Carl Fries, whom I know personally, informing him of the situation."

I am sending under separate cover part of the report of the Kuling and the Lily Valley Conferences. A request has come from some of the leaders in China that it appear in print in pamphlet form such as I shall enclose with the manuscript. I have told them that I cannot give my consent until I have yours. Dr. E. G. Tewksbury, father of Gardner Tewksbury, wants to edit the report and send it out privately to Christian workers. I am not especially keen to have it appear in print and it may be much wiser to withhold your consent until it can be put into permanent form. The decision really rests with you.

I have used the triangle and the "On top" phrases and also the outline of your "Diagnosis" lecture in China, using my own laboratory experiences. The manuscript will show you just what I have used. I have always given credit to you. I have always guarded the material and the only time I have seen anything in print is the article in the "Korean Mission Field." The triangle has caught all over the Far East. Bible women, students, evangelists, pastors, and missionaries all quote it and most of them know that it is your thought.

You, your life, and your message were frequently mentioned at the Kuling Conference. I have just written a friend again today that much of the best in my message is yours. I want to retain my own literary honesty and also maintain the high standards that ought to govern men who are collaborating on a given subject; that is why I am writing you fully, so I can have your judgment regarding the printing of the incomplete message and also that all relations may be thoroughly safeguarded.

You come nearer than any other man in the sphere of my acquaintance to the one who actually incarnates the principles of Christ; and your father's life is the theme that I invariably present when trying to "humanize" a faculty. Is there any life, or are there any articles about your father other than those in the *Alumni Weekly?* If so, kindly send them to me.

I have experienced what you often said we would meet with—criticism—and my pioneering along these lines in China hasn't been altogether a "bed of roses," although the results have been far beyond my highest expectation.

The movement has wonderfully caught on in Korea and Japan. Sherwood Eddy wanted me to go to India this fall, but I wrote him from Kobe in June that I hoped very much you could undertake the India mission. Your experience among the soldiers has been wonderful and I am coveting the chance of hearing your reactions.

Write me c/o Thomas Cook & Sons, Yokohama, Japan, just all the best of news: where George Stewart is now; what Harold Vreeland is doing; where Henry Hobson is; where Thayer is; what Bill Flagg is doing. Sherry and I are just hungry for news.

Grateful for every remembrance of you.

Affectionately,

FRANK

The triangle which Frank Buchman mentions, was a device which Professor Wright employed to explain his theory of prayer. "I used to pray," he would say, "O God, help John Jones or Sam Smith. There was a flash up to the Almighty and another from Him toward the man prayed for. In later years I have prayed that, wherever possible, God would show me how to help my friends and work out through me as far as possible the answer to my petitions. God is helpless unless He can find human wills willing to do His will." It was this emphasis upon personal willingness to bring about the fulfillment of prayer which in its freshness and originality caught the attention of the groups here and in the Far East. The whole idea was made graphic through the use of the blackboard.

The "On top" phrases to which Buchman referred were extensions of the idea behind the Hughlings-Jackson law. This law briefly stated is that narcotics attack the higher planes within the mentality first and by successive stages penetrate to the lower. As the aesthetic and spiritual, the altruistic and restraining qualities, are the last acquisitions in the evolutionary process, they are the first to be deadened under repeated doses of alcohol or drugs or any narcotizing agency.

The initial idea for this approach was received when Professor Wright read Vance Thompson's effective little volume entitled *Drink and Be Sober.* In this book the author employs the phrase, "Drunk on top." Professor Wright extended the use of this catchword to meet numerous situations where some arresting force had come in to prevent spiritual growth or to destroy initiative. Under the terms, drunk on top, narcotized on top, satiated on top, emasculated on top, egoized on top, he employed some dozens of illustrations from personal dealings with men which brought home to those in his classes the issues of drunkenness, abuse of tobacco, gluttony, sex aberrations, and conceit. Professor Wright felt that the instincts were the battleground of man's spiritual life and their proper direction his chief problem. These lectures constituted a most searching study of spiritual paralysis.

The American Y.M.C.A. was putting forth enormous efforts in the three years before America entered the conflict in behalf of the prisoners-of-war overseas. The story of prison camp work in Germany is admirably given in Conrad Hoffman's *In the Prison Camps of Germany,* but the story of the redemptive service of the Y.M.C.A. in Russia and Siberia, with its canteens, miniature universities, sports, libraries, varied entertainments, and religious services, is a bright chapter of love *audessus de la mêlée* which remains to be written, although some account of it is given in the admirably written two volume work of the Association war activities entitled *Service with Fighting Men.* Hundreds of thousands of Germans were in camps in Russia, Siberia, France, and England, and equally large numbers of French, English, and Russians were in the central countries. To keep these men from decaying mentally and spiritually was the task to which the Association gave itself. In the fall of 1916 American college men and women raised over $150,000 for this purpose on the basis of individual sacrifice for fellow-students in their hour of disaster. Henry Wright constantly recruited men and

raised funds for the work of the Y.M.C.A. among prisoners-of-war, to which he gave sacrificially.

Professor Wright believed in the power of small groups which set their minds and hearts to the solution of spiritual problems. In 1914 he eagerly accepted an invitation to join a small circle of friends who should meet together for mutual spiritual benefit once each year. Principal Alfred E. Stearns of Andover wrote about this group:

> The plan originated, I believe, in the fertile mind of Rev. H. A. Bridgeman, then editor-in-chief of the *Congregationalist* and now Headmaster of the Lawrence Academy of Groton, Mass. I find in my files that the correspondence with him on the subject began apparently in the spring of 1914. The idea was to get together a group of congenial souls who would meet annually in some quiet place and talk over in a frank and friendly way the religious problems which were uppermost in their minds. We wished to get the personal contacts and points of view of the other fellow.
>
> As originally made up, the group consisted of Bridgeman, Gaius Glenn Atkins, J. Edgar Park, William R. Moody, Cornelius H. Patton, Willard Sperry, Dean Charles R. Brown, Henry Hallam Tweedy, Wright, and myself. The meetings were held for several years, but not all of these men were able to attend—though as a rule the attendance was generous. As I recall it, the first two meetings were at the Woodland Park Hotel in Auburndale, and the last one at Park's church in Newton. We met at about ten in the morning, had luncheon together, and rounded out the conference, if I may call it that, at about four in the afternoon.
>
> The topics which came up for discussion—or better, which we used as the basis of our discussions—were the following:
>
> What Jesus Christ means to me personally and theologically.
>
> Prayer.
>
> How has this last year affected your personal faith? (This was in the fall of 1915 and the question was

prompted by the war conditions prevailing at that time.)

The Heart of the Christian Religion.

Your Conception of God: Has it been modified by current events in the world today or by the writings of H. G. Wells or any other person? What are the essential elements in your present conception of God?

This last-mentioned meeting in 1917 was held in Park's church in West Newton and was followed by a simple but most impressive communion service.

Wright's place in this little group was unique. He was the mystic of us all and his personal experiences of the year as he recounted them, with that intense earnestness which always characterized him, moved us deeply. I think we all felt that he lived almost on a plane by himself in his spiritual life, a bit nearer the stars as it were; but his sincerity and absolute freedom from cant were marked traits of his makeup and prompted us to a little more soul-searching than we had perhaps been accustomed to do.

As a result of a small group in the class of 1915, largely due to his inspiration, an interesting movement against expenditure of class funds for liquor at reunions and class dinners came to a climax in the spring of 1917. The Senior classes in Yale College and in the Scientific School for several years had voted dry on this issue by a large majority. In May Professor Wright joined a committee known as the "Committee of 71," of which William Howard Taft, now Chief Justice, was chairman. This organization took a postal card vote of all living graduates, over twenty-three thousand in number. Two questions were presented: first, whether class reunion funds should be expended for liquor; second, whether liquor should be served at reunion headquarters. Replies were received from 8,693 graduates. On the question of spending class funds for liquor, only 223 voted "yes" and 8,476 voted "no." On the advisability of serving liquor at reunion headquarters 616 voted yes and 8,050 voted no. That is, 97.4

per cent of those who replied to the first question voted "no," and 92.6 per cent of those replying to the second question voted "no." The vote was impressive and received much publicity; a paper as far west as the *Deseret Evening News* of Salt Lake City ran an editorial entitled "Old Eli Goes Back on Booze." Professor Wright sent a communication to the *Yale Daily News,* on March 17, 1917:

To the Chairman of *The News:*

Sir: I note with surprise that the discussion regarding "Reunion Booze" has gone on in your columns for over a week and that as yet no champion has arisen for the "wets." I am at a loss to explain this silence. Can it be that the arguments of what was supposed to be an overwhelming majority in favor of "Booze" have never been grounded in reason? Have these arguments owed their strength, all the years that the question has been before us, to the fact that wit and sarcasm, powerful allies in any cause, good or bad, had been called to the rescue of an illogical position and made what was wrong seem not only amusing but also attractive and inevitable? I await with interest any arguments that can be brought forward for a "Boozy" reunion in this year of our Lord 1917, when diplomatic relations have been broken with Germany and when our nation is sorely needing not only the best that every man has to give, but also all that he might have had to give had it not been dissipated and squandered.

Henry B. Wright, '98

Richard C. Morse, Yale '62, in a letter dated March 24, 1917, concerning Professor Wright's communication, remarked:

Many, many thanks for the copies of *The News* and the good news they bring. What an interesting point of view Professor Wright's letter presents! The absence of open printed opposition is a fine testimony to that sober second thought which is particularly manifest among men of education.

A small "White Book" composed of clippings from the *Yale Daily News* was published for those who desired it. T. R. Hyde, '12S., wrote for four hundred copies to send to his classmates. Hundreds of letters approving the effort flooded the New Haven office; many hailed it as the greatest move of its kind the graduates had attempted; others urged that the committee constitute itself a permanent body. Throughout the process of organizing the movement and taking the vote, Professor Wright was a leading spirit. While at Plattsburg he followed with keen interest the committee's work and the publication of the result. A large share of credit for the success of the Committee is due Charles S. Campbell, '09, and Murray Chism, '16, for painstaking labor which they gave in answering correspondence, tabulating results, and raising necessary funds to cover expenses.

The idea of small groups Professor Wright carried into nearly every department of his work at Yale. In the Divinity School he had a gathering each week in his office of the men in his Y. M. C. A. courses. They came voluntarily. Each man spoke with the utmost frankness, giving an account of his spiritual experience. Those present remember the rare insight of Professor Wright in selecting Scripture passages which bore on the life stories of the men, something of which he generally knew or surmised beforehand. It would be difficult to estimate the influence of the fellowship of this group.

After the war it occurred to Professor Wright that we might prepare a volume on religious work among students. In the spring of 1919, while he was still in the Army work, we exchanged many notes regarding the proposed book, which was subsequently published in 1920, entitled *Personal Evangelism among Students.* At the close of hostilities I had returned to the University and was serving as General Secretary at Dwight Hall, with William McCance, '18, in the Scientific School; Elmore McKee, '19, in Yale College; and E. Fay Campbell, '18, in the Graduate Schools. While I was at

Northfield in June with the Yale delegation, Professor Wright posted a note regarding the book and other matters:

Your letter with its many suggestions for our little book reached me safely. Thank you for them. I believe we can make a real contribution to the efficiency of our college secretaries through such a volume. Perhaps we may not be able to get it out by October, but we will keep at it and see.

We shall look for you sometime on Monday. Little Junior Barnes cannot be moved before the end of next week, so we shall surely be here. I am going over all my notes and ordering my books. I shall be in splendid shape to do lots of work next fall, after these weeks of systematization.

Josephine and I are much in prayer for you at Northfield each day. We never neglect it. After all, spiritual forces are the triumphant ones, much as we should like to have a hand in what is going on.

I am also reading the final proofs of Father's posthumous book, "The Young Man and Teaching." It will be of real help, I am sure, and I feel it is the best thing Father ever did. It is a book of counsel from fifty years of experience in teaching and discipline.

I go to New York tomorrow for the final meeting of our committee on the "War in its Relation to the Religious Outlook."

Love to all,

HENRY

The Committee on the War and the Religious Outlook, which he mentioned, was constituted by the joint action of the Federal Council of Churches of Christ in America and the General War-time Commission of the Churches "to consider the state of religion as affected by the war, with special reference to the duty and opportunity of the Churches, and to prepare its findings for submission to the Churches." This body published several valuable reports.

Again in September Professor Wright mentioned the book which we were writing:

Your good note with the additional chapters came today. You are right about the need of doing all we can. I have not been able to do a stroke of work directly on my part this summer, although I have worked on the "Theory and Practice of Personal Evangelism" all the time. I have many new points of view to add when I do get down to business. Go ahead with the next chapter you write about. I intended that you should write that.

I am having a wonderful study in my Morning Watch on "The Language of God." I am collecting all cases in the entire Bible of God's messages to men and am trying to analyze them to see in what way He speaks to us today.

Problems centering about pacifism as well as many other wartime difficulties were not settled when the Armistice was signed. Peace renewed discussion. Professor Wright's attitude to war did not change. As we have said, he wanted to be a pacifist and had almost reached that position when Germany declared her unrestricted submarine warfare. The question of pacifism was often discussed in interviews and by letters. In February, 1922, he received a copy of an article by Frederick Palmer, in *The World Tomorrow*, in which the writer censured an utterance of Dean Bosworth of Oberlin to which Professor Wright replied:

Now just a word regarding Frederick Palmer's remarks in *The World Tomorrow*. He says: "The Dean is right, in that we ought not to kill in hate, but in duty and necessity in time of war." This, to me, is the crux of the whole matter. I do not believe that Dean Bosworth justifies war in his article except as a matter of duty and necessity. None of us would court war, but I am very much concerned over the attitude taken by certain pacifists at the present day regarding those who saw their duty and did a disagreeable task in the last war. I would like to ask Frederick Palmer how he would classify such a passage as this, from Abraham Lincoln: "Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled up by the bondman's two hundred and fifty years of unrequited

toil shall be sunk and until every drop of blood drawn with the lash shall be paid by another drawn by the sword, as was said three thousand years ago, so still it must be said 'the judgments of the Lord are true and righteous altogether!' "

I believe that much in the pacifists' attitude which is now flaunting itself unchallenged is in terms of "a futile optimism that is mocked by the tragedies of fact," and I know well enough that if another unprovoked war should be launched by Japan or Russia upon the world, neither you nor I would take the pacifist attitude. I agree with you that we should do all that we can to make war impossible, just as we should do all that we can to make disease impossible; but when either war or disease comes neither you nor I will fly to a refuge of sentimental ease, but will go out and do the dirty work of meeting and overcoming the aggressors. And I still insist that the front line trench is the only place where you and I will find Christ at such a time. I should be glad to talk this matter over with you further, for, as Roosevelt said, "When men fear righteous war or women motherhood, we have entered upon a decadent civilization." Until further light comes, I shall prefer to follow the two prophets whom I have quoted.

Many pacifist friends differed with him radically in his stand on the War, but he rested under the conviction that the whole world would have suffered more, ethically and spiritually, if England and the United States had stayed out of the War than it did when they participated. The issue never appeared to him to be a clean-cut vote between the sword and the Cross. There might be times when taking up the sword would be a form of bearing the Cross. The wave of pacifism following the War he felt was largely due to the frustration of men's hopes by the refusal of the United States to enter the League of Nations. Pacifism was their reaction to an uncompleted victory, a triumph robbed of its lawful fruits.

Another interest which Professor Wright carried along with his college work was his relationship to the International Committee of the Y.M.C.A. and to the City Association in New Haven. He had been offered at least two important posi-

tions upon the International Committee and had served on various sub-committees. E. T. Colton, chief of the Religious Work Department at national headquarters, wrote him on July 30, 1920, from Chicago:

Before getting into my vacation in Maine, covering the month of August, I want to express to you the earnest desire of all my colleagues in the Religious Work Department and of myself that you continue to associate yourself with us as an honorary staff member, which will give us the benefit of your spirit and counsel, your presence at the more important staff meetings, and as much time as is practicable in conferences.

Professor Wright had the highest regard for Mr. Colton and replied to him from Oakham on August 15, 1920:

Your kind note of July 30 has been forwarded to me here. I shall be very glad to continue as an honorary member of your staff and shall try to run down to New York for your staff meetings, as I have been unable to do before. Beginning this fall, I shall give all my time to religious work. Please let me know when your regular meetings come.

I appreciate deeply the privilege of association with you.

In 1914 he was invited to a place on the Board of Directors of the New Haven Y.M.C.A., a position which he accepted and to which he gave much labor and thought. A few months before his death, after the annual campaign for funds, the New Haven Association found itself still short $7,000 needed to pay an old debt which had weighed it down for years. Winthrop Bushnell, another Yale son who has since died, was chairman of the meeting. When all the reports were in from the collectors, Professor Wright quietly arose and asked that he and Mrs. Wright be permitted to take $500 of the old debt, if they could pay it off in installments. All there were electrified—they knew the man and what it meant. Little knots of men gathered about the room, and in fifteen minutes

an amount equal to the entire debt was pledged. No one who was there will ever forget that night!

As a university professor, but chiefly because of his spiritual power, he was in constant demand in New Haven to speak at many different kinds of meetings. He was especially popular as a speaker to men in groups of one hundred to five hundred. After one such address Amos P. Wilder, '84, one of the editorial staff of the New Haven *Journal Courier*, posted him the following note:

I heard your address Saturday night. The following speaker was right when he said such forcible presentation of the place of the devotional life is unusual; I had the thought that you can do what few can in addressing laymen—perhaps in a large way. It is such intimate, sincere, kindly presentation. I do hope you will not let the academics too much engross you—that you will get out among "folks." It is not possible that in the cities large groups can be arranged; there is a diversity of gifts and it may be that the Drummond-Moody crowds are not for you, but rather smaller groups—but perhaps a series of three or four addresses in a city, allowing those who hear the first to bring others, might get a crowd out. I am afraid you are not a very good advertiser yourself. No one can hear such an address without being kindled; it is a combination of personal experience and stirring evangelism, the whole set in the truth of scholarship, which is uncommon. So think and pray, dear fellow, how you can be of maximum use. I am glad you have the strength and poise to do good work. . . . I want *big* audiences to hear that Saturday address—so many not only need it but are hungry, if we can but tell them where it can be heard.

After the War, in order to assume full civic responsibility and desiring to identify himself with the spiritual forces in his neighborhood, he resigned his membership in the College Church and united with the Church of The Redeemer, a Congregationalist parish. Later he was made a deacon and rejoiced in the fellowship with the Rev. Roy M. Houghton and his people.

The sense of God was as real to him as any human touch. The presence of a mystic in the midst of a materialistic age and in an academic environment, where emphasis was laid upon scientific method, was a source of helpfulness to many. His immediate consciousness of God and His power to lead and direct the lives of men was the greatest spiritual event which ever entered the lives of scores of his fellow townsmen in New Haven. This sense of the presence of God gave him remarkable assurance in regard to the life after death. His letters to friends in grief were often treasured for the sheer white light of faith which they reflected. When on a trip to the colleges of the South in which he was holding personal evangelism institutes, he received word of the death of the wife of Professor Allen Johnson of the History Department at Yale, and he immediately wrote to his bereaved colleague:

Chapel Hill, N. C.
November 20, 1921.

My dear friend:

Only yesterday morning, in Davidson, North Carolina, at the home of Professor Pettengill, Mrs. Pettengill—who was Rachel Little, daughter of Professor Little of Bowdoin—gave me a message to deliver to your dear wife. As I boarded the train for Chapel Hill, a letter was handed to me from Mrs. Wright telling me of your great bereavement. All the way during the six hours of my trip I was thinking of you and your boy. It is still uppermost in my thoughts today and I long to be of some service to you, but nearly a thousand miles intervene and I cannot.

I remember once when Mrs. Johnson stopped me on the street and told me that her boy had written regarding one of my talks to the school in which I had said that there wasn't any such thing as death. It was because of the remarkable experience I had in connection with my illness of 1912-1913 that I left the teaching of history—a calling very dear to me—to try to convey to men, although I am still a layman, my feelings on the reality of the life eternal. I can only say to you that I not only hope and believe it, but I *know* it. I have not given an institute in a college during this trip without praying to God for the strength

that would come from the consciousness of the fellowship of my dear ones who have already passed over into the Other Room—and they are many. "Are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation?" Do not dread the places where your dear one has been, but let the blessed hope of her spiritual companionship there grow with you, as it has with me regarding my absent ones, into a certainty. I have been lonely many times, but I know the parting is only for a season.

Devotedly,
Henry B. Wright

One of his colleagues on the Divinity School Faculty met with a grievous sorrow through the loss of his wife in the fall of 1922. Professor Wright, like other members of the Faculty, was deeply affected and immediately wrote him a letter:

My dear Douglas:

You have helped my own faith so much on the whole problem of suffering and bereavement, both by your books and by your life, that any word I could send you, other than an expression of deepest love, would be something I had learned from you. But I do know that what you have taught me about the whole problem of evil and trouble is true. It has stood the tests—none as great as the one you have met, for I still have my dear wife. . . . Thanks to you, I know that God does not send trouble to discipline us but that He is with us when in accordance with natural law we pass into trouble. And not only He but they are with us. To me the communion of saints is as real as my fellowship with my colleagues. . . . I have in my study a little closet which I call "The Other Room" in which are the photographs of my dear ones who have gone on. I open the door and hold my Morning Watch before them. And I know they are with me.

So, my dear friend, I know that the better acquaintance with your dear wife which Mrs. Wright and I so coveted we shall have in twenty years at most, and even before that she will come to help you in your tasks—"Are they not all *ministering* spirits sent

forth to do service for the sake of them that shall inherit salvation?"

Faithfully,
HENRY B. WRIGHT

Such letters out of his own experience brought a rich spiritual fruitage through the years.

The same awareness of God accounts for his painstaking thoroughness and care in details. Colleagues constantly marvelled at his persistence and carefulness in committee work. Whatever he presented in faculty meeting was carefully planned, often charted in his fine handwriting. On one occasion, when a man was being considered for a position in the Divinity School, Professor Wright went at once to him and presented the situation. Later five members of the Divinity School Faculty were invited to dine with him at the Wright home. At that time Professor Wright presented a card-indexed digest of the records of all men of any prominence teaching in that field throughout the United States and drew deductions therefrom. All present were amazed at the completeness with which the case was presented. The man in question gave a negative reply, but Professor Wright felt that they had found God's will in the matter and was perfectly content.

Because of his characteristic thoroughness matters requiring special care such as work on the curriculum of the school were placed in his hands. The summer of 1922 found him with the gigantic task of editing the Centennial Catalogue of the Yale Divinity School. This task was especially difficult inasmuch as theological degrees were not granted to students in the early years of the school. Professor Wright's training in historical research was brought to bear on this situation. With four students working for him in his summer home, in an incredibly short period he made the records complete and published the catalogue for the Centennial celebration in the fall.

A Centennial volume was brought out by the faculty en-

titled *Education for Christian Service.* Dean Brown was so impressed with Professor Wright's chapter on "The Study of Christian Evangelism" that he gave it the place of honor in the book. In this paper Professor Wright made a statement which caused considerable comment:

> No man or woman oozes unconsciously into the kingdom of God. In the final analysis, all enlist, and every soldier knows when he enlisted. No one today insists on sudden, catastrophic spiritual experiences, but we must still insist on definite ones.

He gave the historical address which many felt was the high point in the convocation assembled to celebrate the Centennial.

At Christmas time in 1923, Professor Wright went to Oakham to enjoy the holidays in the fresher air of the hills and among the kindly people he loved so well. He seemed to be in perfect health. The night after Christmas he was the enthusiastic leader of a meeting at his home in the interests of a community project. Early the following morning he coughed and apparently injured a vessel in his damaged lung. The first slight bleeding soon abated, but a few hours later he passed away from what was evidently a large internal hemorrhage. He knew the history of such cases and felt that the end might be near. "I am sure of Christ. Life has been so wonderful, and it is going to be more wonderful!" were almost his last words. When no longer able to speak he would wink both his eyes merrily, as was his habit when amused, to cheer those who with breaking hearts were helpless to aid him.

Benjamin W. Bacon, the distinguished New Testament scholar, six months after Professor Wright's death, said:

> Our Commencement was over yesterday. One of the memorable things about this occasion was the action of the graduating class, fifty-six in number, all poor boys working their own way and most having college debts to pay. Out of their poverty they subscribed over $4,000 toward a memorial chair for Henry B. Wright. Of course you know Henry's record as a scholar

and teacher eclipses that of any one of his colleagues on the Yale Divinity School Faculty. He had great administrative capacity, developed as General Secretary of the Yale Y.M.C.A., then as Secretary of the University until Anson Stokes took hold. I used to marvel at his efficiency and order in secretarial work. The heaviest jobs of committee work always fell to Henry, because he could and would do them. And then the report would be rendered, on time, complete, accurate, a pleasure to the eye in that beautiful, fine, rapid hand he wrote. The reason we so seldom thought of him as scholar or administrator was simply because his whole heart was taken up with personal religion. The redemption of individual human souls was his passion. If the Student Y.M.C.A. could have a man made to order, it would be difficult to match Henry Wright. He was a gentleman, a scholar, a Christian from God's own mould.

Like Valiant-for-the-Truth he passed over. His marks and scars he took with him to be a witness for him. His courage and skill he left to them who could gain them. And so all the trumpets sounded on the other shore!

Loving hands brought him back to 20 Livingston Street, and there on the morning of the funeral service Mrs. Wright, Raymond Culver, and George Stewart conducted family prayers. Many who had found a home with them were present. Later Dean Brown spoke beautifully at Battell Chapel, where his bearers were his students and colleagues of the Faculty. The Red Triangle in flaming carnations for the resurrection, sent by Arthur Hoffmire and the men in the Army Y.M.C.A., and the wreath from the students in the work of Dwight and Byers Halls were placed on the coffin as symbols of two of his life's greatest devotions. On the same train which so often had carried rollicking deputation teams of clear-eyed college students, he was borne to Oakham, to be laid beside his father, the Dean, and his brother Alfred.

On that day at the great Student Volunteer Convention at Indianapolis, John R. Mott was speaking on "The Commit-

ment of Life." In the course of his address he mentioned the passing of Henry Wright:

At this very hour while I am speaking, I would remind you that in Battell Chapel at Yale is being conducted the funeral service of our friend, Henry B. Wright. I use the word "our" advisedly, for he was in truth the friend of all college men and women who had at heart the bringing of students under the sway of Christ and relating them to the plans of His Kingdom. Through him countless Yale men in undergraduate days, and students of other colleges who sat under his teaching at intercollegiate conferences, were led out into a reasonable and vital faith in Christ and into lives of unselfish service. God spoke through his life, through his teaching, through his selfless deeds. Although living on a most slender margin of physical strength, his life literally abounded in fruitfulness, because he preserved a life of unbroken union with his Divine Lord. He embodied, illustrated and made contagious that of which I am speaking this morning—the commitment of life to the Lord of Life. He was the author of a number of valuable writings, but I venture to state that the one book which has had by far the largest formative influence on the lives of students, and which will continue to have a message to successive generations of students everywhere, is the one entitled "The Will of God and a Man's Life Work." Henry Wright served his generation by the Will of God. He was wont to visit Northfield and while there to attend and participate in meetings on Round Top, where Mr. Moody was buried. As I think of him this morning I recall those words engraved on Mr. Moody's tombstone—words which tell of the motive power of the lives of both Moody and Henry Wright and which reveal to all of us the secret of undying influence: "He that doeth the will of God abideth forever."

Dr. Mott wrote to Mrs. Wright from Indianapolis:

Henry's countless friends in the great Convention were moved as a body of workers have seldom been moved by the word which came to us about his going. God used this to lend a deeper tone to the Convention and influence the ideals and decisions of many.

Friends gathered the following day in the little white meeting house on the hill at Oakham. The whole town was there, each for his own reason, men and women who came for causes unknown to the rest; also, friends from distances, colleagues and associates. The day was bitterly cold, the wind sweeping over the hills in piercing blasts. Raymond Culver, Henry W. Hobson, the local minister Mr. Pinney, and George Stewart took brief parts in the last service in the little church around which had centered much of his highest devotion. The members of the baseball team with whom he had played on the Green bore him to the carriage and to the grave beneath the pines in the valley. The Boy Scouts attended in a body and stood at salute at the grave. In spite of the zero weather, many of the men bared their heads during the committal service.

So the faithful shepherd went home bringing his sheep in his hand. The souls of the righteous are in the hands of God.

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